The Christian Century

PUBLISHED WEEKLY

Movement or Machination?

Dissident Congregationalists at Detroit

Adventure for Atomic Scientists

By Fred Eastman

Teaching *About* Religion

Public School Conference in St. Louis

Kenya--A Key to Africa

By Cecil Northcott

NOVEMBER 23, 1955

In This Issue

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Coming Events

Nov. 24. Thanksgiving Day.
Nov. 24-26. Association of Lutheran Seminarians Conference, Capital University Seminary, Columbus, Ohio.
Nov. 24-Dec. 25. Worldwide Bible Reading (American Bible Society).
Nov. 27. Chicago Sunday Evening Club (4-H Night); Richard C. Raines, speaker.
Nov. 29-30. American Bible Society Advisory Council, Bible House, New York city.
Nov. 29. Institute for Religious and Social Studies, New York city; themes: "Ethics for Today," "Ethical Problems of Political Democracy in America," "Life's Dilemmas and Compromises"; Israel J. Kazis (Jewish tradition), Elmer E. Schattschneider, Elizabeth Janeway (literature), speakers.
Nov. 29-Dec. 1. Garrett Biblical Institute Sermons of the Quarter; Ralph W. Sockman, preacher.
Nov. 30-Dec. 1. National Council of Churches General Board, Omaha, Neb.
Dec. 2. Chicago City Missionary Society Annual Meeting, Palmer House; David W. Barry, speaker.
Dec. 4. Chicago Sunday Evening Club; Gerald Kennedy, speaker.
Dec. 4-7. N.C.C. Foreign Missions Assembly, Dayton, Ohio.
Dec. 6. Institute for Religious and Social Studies, New York city; themes: "Ethics for Today," "Ethical Problems of Political Democracy in America," "Life's Dilemmas and Compromises"; Wilhelm Pauck (Protestant Tradition), Norman Thomas, George L. K. Morris (art), speakers.
Dec. 6-8. Protestant Episcopal General Council, Greenwich, Conn.
Dec. 9-10. N.C.C. General Department of United Church Men, Commission on Christian Education Laymen's Meeting on Behalf of Protestant Church-Related Colleges, Chicago.
Dec. 10-11. Lutheran Foreign Missions Conference Annual Meeting, Buck Hill Falls, Pa.
Dec. 11. Chicago Sunday Evening Club; Samuel M. Shoemaker, speaker.
Dec. 11-14. N.C.C. Division of Home Missions Assembly, Buck Hill Falls, Pa.
Dec. 13. Friends of the World Council of Churches, Executive Committee of the U. S. Conference for the World Council, New York city.
Dec. 25. Christmas Day.
Dec. 27-Jan. 1. Student Volunteer Movement 17th Quadrennial Conference, Athens, Ohio.
Dec. 28-29. American Association of Schools of Religious Education Biennial Meeting, Cincinnati; Milton C. Froyd, C. Adrian Heaton, John Oliver Nelson, James D. Smart, speakers.
Jan. 1-8. Universal Week of Prayer.
Jan. 15-21. Church and Economic Life Week (N.C.C. Department of the Church and Economic Life).
Jan. 16-20. Emory University Ministers' Week, Emory University, Ga.; Merrimon Cuninggim, Wallace Hamilton, speakers.
Jan. 20-29. First Lutheran All-Asia Conference, Madras, India.
Jan. 22-27. N.C.C. Broadcasting and Film Commission Radio and Television Workshop, Wichita, Kan.
Jan. 23-27. Chicago Theological Seminary 95th Annual Ministers' Week; theme: "The Role and Function of the Ministry in American Society."
Jan. 29-Feb. 5. Youth Week.
Jan. 30-Feb. 5. Christian Endeavor Week (Diamond Jubilee).
Feb. 12. Race Relations Sunday.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXXII CHICAGO, NOVEMBER 23, 1955 NUMBER 47

EDITORIAL

Thanksgiving 1955

THE CUSTOMARY PROCLAMATION of Thanksgiving Day by the President of the United States does not appear in this space this year. Every possible effort was made to obtain it, but up to the hour of going to press it has not been issued from the White House. Our readers can look for it in the daily press, and all of us will understand the circumstances which have been responsible for its delayed appearance. The fact that those circumstances are steadily taking on a more propitious aspect, that President Eisenhower is out of the hospital and at his Gettysburg home with every reason to expect complete recovery from the heart attack which spread such dismay around the world, is one of the reasons why this nation will observe the approaching holiday with an unusual fervency of thanksgiving. There are many others. The congregations which gather in church and synagogue tomorrow will give thanks to God for the lessening of international tensions which followed last summer's "summit" conference at Geneva. Today it is being said, because of the failure of the foreign ministers to gain accords on such nearly insoluble problems as the unification of Germany and disarmament, that the "Geneva spirit" has proved an illusion. But the nations are still talking together, and in amicable tones which are in blessed contrast to those used a year ago. We will give thanks, also, for the arrival of a time when consideration of the peaceful uses of nuclear energy is at last commanding serious attention. No lighthearted optimism will be possible this Thanksgiving Day. But the discovery that we have so much for which to give thanks this year will feed our faith that there will be even more cause for gratitude to God when next year, and in the years after, this holiday comes round.

Turmoil in Brazil And Argentina

UNTIL MORE is known about the causes behind the overthrow of the provisional presidents of Brazil and Argentina, it would be foolish to try to assess the permanent significance of these changes. As we go to press, North American readers still know only what very sketchy dispatches, in many cases apparently mutilated by censorship, have managed to tell. But it looks as though the old combination of personal politics and army power has again taken command in South America's largest nations. That continent will feel the jolt from one end to the other. In Brazil, an army coup has thrown out the acting president, Carlos Luz, who has been president of the Chamber of Deputies. Although the army had been credited with opposing President-elect Kubitschek and Vice President-elect Goulart as members of the old Vargas group, the generals who deposed the provisional president are said to have acted to insure the inauguration of Kubitschek and Goulart next January 31. Senhor Luz had been provisional president only two days, having taken over when President Café resigned. (Café, elected as vice-president, became president on the suicide of Vargas in August 1954.) The president's resignation was attributed to a critical heart condition. It now remains to be seen whether this army coup contributes to a restoration of constitutional government in Brazil, or produces more confusion. If the latter, the army junta may remain in power indefinitely. In Argentina, the deposition of provisional President Lonardi, who took over after Perón was thrown out, appears to have been the work of another army junta which believed that the new regime was swinging too fast and too far toward a reactionary restoration. The group of officers who have made another general, Pedro Aramburu, acting president have started the pendulum swinging back from the extreme right toward which the reaction against Perón pushed it. But it is unlikely that the pendulum has stopped swinging. Whatever the long-range effects of these two palace revolutions may turn out to be, they are reminders of the ferment which is everywhere boiling beneath the Latin American surface. And they are another indication that until the Latin republics achieve a base of educated citizens the prospect for establishing firm democracies will be nearly hopeless.

Heresy-Hunters Hew To the Line

HERESY-HUNTING always gathers its own momentum. Once it gets going it takes a long time stopping, and frequently kicks up into a purge on the way. Something like that seems to be in process right now in the United Lutheran Church's Northwest synod. First, the Rev. George Crist, Jr., was convicted of heresy and denied his pulpit at Durham, Wisconsin. Then the Rev. John H. Gerberding was acquitted of heresy but was so hounded by cries which followed for a new trial that he submitted his resignation from his pastorate at Menomonee Falls, Wisconsin. And now the Rev. Victor K. Wrigley of Milwaukee has been convicted of heresy in his turn. The most significant difference between this last trial and the earlier two is the public awareness of the issues involved. When

Crist and Gerberding were tried, people were so flabbergasted by the whole business that reactions were limited to the simple, immediate ones of deploring or ridiculing the procedure. Enough time elapsed before the third trial, though, and enough voices were heard, so observers knew more about what was involved. Wrigley's own attitude and action have helped, too. By order of his church council he stayed away from the trial itself, protesting that with the make-up of the court the verdict was inevitable. Then he took his case directly to his congregation, and the newspapers took it on from there. His defense makes crystal clear what had been surmised about the earlier cases: that what is in issue here is a woodenly inflexible literalism and an informed, seriously Protestant Christian attempt to understand the gospel. What is shocking to the church at large is not that heretics should have been found in Wisconsin, but that there should still be Christians afoot in the United Lutheran Church who have been so unaffected by all that has happened in biblical and theological studies, and so limited in their own Lutheranism, as to think it necessary or even possible to judge other Lutherans so absolutely. A church's discipline is always more than a housekeeping affair. It is meant as a witness before the community of a truth which the church must maintain. The disciplining that has been going on in Wisconsin is instead a witness to the community that certain official and officious minds jelled too long ago to see contemporary issues or to pass significant judgments. Fortunately, the possibility of this particular heresy-hunt's working up into a general purge is limited. Most other denominations have learned to address their creeds with that humility which is called breadth. What we see now is that the opposite of a "broadening church" is not just a narrowing one, but a pinched-off one.

Other Voices, Other Rooms

IT SHOULD be reassuring to Congregational Christians who are afraid of the authoritarianism of some churches (see page 1358) to note that in one of the most organized of all churches no word has yet come from the top to one of its synods currently making a very bad press for the denomination. United Lutheran leaders have kept hands off the heresy issue, letting the Northwest synod run its own show, or dig itself out of its own hole, or stew in its own juice. Partly, of course, this is because it is hoped that other Lutheran bodies will shortly be added to the United Lutheran Church. If headquarters were to crack down on one of the synods already in, skittish candidates for absorption might shy off. On the other hand, if the troubled synod is left to muddle through on its own, the picture will be the hopeful one of member churches enjoying relative autonomy, even in the national organization. Besides this, there is probably serious doubt in the upper echelons about just what Lutherans ought to do about Lutheran theology. It is easy for any administrator to get burned on theology—nowhere easier than in Lutheranism. For Luther was an ample and volatile Christian, who said a lot of different things at a lot of different times. Deciding what Lutheranism is has always been a process of selection. Especially in these days of renewed knowledge of and appreciation for Martin Luther is it hard to imagine anyone claiming to know precisely what definitive Lutheranism is. Certainly Lutheran theologians and seminaries are more inclined now to line up the *echt* Lutheran building blocks than to insist that they be structured any specific way. The trouble with Crist and Gerberding and Wrigley is that they believed what they were taught in their Lutheran seminaries. And those seminaries are related to the whole church. So sooner or later the denominational authorities are going to have to decide what is to be done with synod executives and local ministers who cashier other ministers for taking seriously what they have been taught in denominational schools. The rest of us complain that the assured results of the best scholarship never seem to get to the congregations. Small wonder, if banishment is the fate of the few who make the effort! If headquarters won't talk, though, others will. From Reinhold Niebuhr to Gerberding's congregation went word that "I will consult with some of my colleagues because I think that Christian leaders should definitely support these young men, whose teachings are not heretical at all but in conformity with the main body of Christian conviction in the church." From within Lutheranism comes the more cautious word of theologian Joseph Sittler that among the published statements of Pastor Wrigley "I have read nothing which indicates doctrinal deviation of a gravity to deserve the charge of heretical."

The Courts as a Bulwark Of Civil Liberties

ONE OF OUR READERS is indignant because we expressed confidence in the courts as the place to handle civil liberty cases. It is true that on occasion we feel that specific decisions, even in our highest court, are mistaken—and when we feel that way, we say so. By and large, however, the strongest protection for the civil rights of American citizens lies in the courts. They do not often fail. Three verdicts which came within the space of the first seven days of this month have again shown the part our courts play in upholding civil rights. Two of them were handed down by the Supreme Court on one day. One unanimously outlawed racial segregation in public parks, playgrounds and golf courses. The other, a 6-to-3 decision, held that after a citizen has been discharged from the armed forces he cannot be tried by military court-martial for a crime allegedly committed while in uniform. In other words, that the military branch of the government cannot judge a civilian; this is still a government in which the civil authority is supreme. The justices indicated action Congress might take to insure that an accused civilian would be tried in the civil courts for such a crime as was charged against Robert W. Toth, the Pittsburgh steelworker alleged to have killed a Korean while serving in the army in that country. But they emphatically told the army that it must not encroach on the civil rights guaranteed civilian citizens by the Constitution. The third case, decided by the Ninth U.S. circuit court of appeals in San Francisco, was equally arresting. It denied the Coast Guard the right to bar merchant seamen from employment on privately operated ships on the basis of information from informers unknown both to the accused and to the hearing boards which barred them. "Is this system of secret informers, whisperers

and talebearers," asked the court, "of such vital importance to the public welfare that it must be preserved at the cost of denying to the citizen even a modicum of the protection traditionally associated with due process?" And the court answered its own question, No. We believe there is little chance the Supreme Court would reverse that decision.

Humanity and the Law's Rigidity

VITAL AS THE LAW may be in providing the conditions of an ordered and free society, it nevertheless has its limitations when dealing with human problems. The need to have the rigidity of the law tempered with mercy and humaneness had been recognized long before Shakespeare wrote Portia's admonition to Shylock. But the recent litigation over adoption cases in Massachusetts and Holland indicates that this is a lesson which must be relearned for every new generation. It is especially important that the humane factors shall be given paramount consideration where the lives of little children are at stake. In both these now celebrated cases, the trouble has been caused by the relation of religion to the adoption process. This is a matter which constantly comes up in adoption proceedings, and the state must have law by which to be guided. These laws differ in details, but in general they try to insure that the orphan shall find foster-parents whose religion is the same as that of the child's natural parents (or parent), thus insuring that the child will be reared in the religious community which would be its natural inheritance. But there are instances in which rigid enforcement of such legal restrictions can be carried out only at the cost of inflicting deep traumatic wounds on the child, and to some extent on the entire community. This is just what has happened in these two much discussed cases, where by a strange quirk of events it is a Jewish couple in Massachusetts who are in trouble with the law over their adoption and loving care of a child born of a Roman Catholic mother, and in Holland it is a pair of Roman Catholic sisters who are in trouble for their adoption and loving care of a child born to a nazi-murdered Jewish couple. In both instances, the welfare of the child has become of less importance than the assertion of the "rights" of the religious group. Neither religion nor law profits in a display of this sort.

Roman Catholics Raise South African Fund

CHRISTIAN elementary schools which reject racial discrimination are to continue in the Union of South Africa. They will be Roman Catholic schools—and all honor to that communion for maintaining them. These Roman Catholic schools will have to follow the courses of study laid down by the educational department of the South African government. In that, they are in the same position as private schools in virtually every well organized modern state. But the teachers in the Catholic schools and the spirit there will be chosen by the church—and that will make all the difference in African eyes. This will be a Christian school system whose basic purpose is to render a Christian testimony against the South African government's *apartheid* policy, with its belief in white racial superiority. From the day the Strijdom government passed its Bantu Education act, restricting the education of Africans to the most elementary levels, the challenge to Christian education has been acknowledged by all the churches which do not themselves share the *apartheid* heresy. Anglicans met this challenge by closing their schools; they are now trying to get permission to operate their properties as community centers. A few Adventist schools decided to continue without government subsidies. But virtually all the other schools for Africans which the Protestant churches and missions had been conducting were either surrendered to the government or rented to it. Appeals to the World Council of Churches, the British Council of Churches or other cooperative Protestant bodies to raise funds so that the Protestant schools could go on without state subsidies fell on deaf ears. But the Roman Catholic bishops of South Africa appealed to members of that church to do just that in order to maintain their church's schools on an independent basis. They asked for $1,400,000 for the first year of operation. The pope supported their plea. Now it is announced that the fund has been oversubscribed; it looks as though nearly $2 million will be raised. We don't know whether the Protestant councils could have done the same thing. But they didn't even try.

U.N. to Foster Study of Radiation Perils

AFTER MUCH tugging and pulling between the United States and Great Britain on one side and a coalition of Russia and Asian states on the other, the political committee of the United Nations on November 7 voted to set up an international scientific body to study the effects of atomic radiation on men's bodies and their environments. The final vote was unanimous. It came after the Western powers had agreed that the investigating body should be enlarged to include representatives from fifteen nations, including the Soviet Union, now engaged in nuclear experimentation. Debate over procedure is still likely, but the need for approximately unpartisan information is so great that we trust the study will get under way by the first of next year. ¶From Fort Knox comes the army's admission that the plan for a volunteer quasi-U.M.T., included in the military reserve law passed by Congress last summer (see the Century for August 3 and 10), is a flop. Only 1,200 teen-agers signed up for the initial training group in October; the November enlistments were still more disappointing. Now the army is complaining about the large amounts of housing, food and other material and the large number of training officers going to waste. Look for this failure to be used as an argument when Congress reconvenes for a conscripted U.M.T. system. ¶Bishop Otto Dibelius of Berlin, head of the Evangelical Church in Germany, has been barred from East Germany. This action by the Communist government is understood to be in retaliation for sharp things Bishop Dibelius has been saying about the efforts of the authorities in the Soviet zone to wean young people away from the church. ¶Apparently the last legal action to bring to justice those responsible for the abduction and murder of Emmett Till, young Negro, failed on November 9 when the LeFlore county, Mississippi, grand jury refused to indict for kidnaping the

two men who admitted taking Till from his uncle's home. They asserted that they later set him free. ¶A new residence for graduate students at the Japan International Christian University near Tokyo is to be named in honor of Mrs. Harper Sibley of Rochester, New York. ¶Members of the United Mine Workers have given a memorial window to Foundry Methodist Church, Washington, D.C., in honor of John T. Jones, former president of the executive board of the U.M.W., a member of the church.

Movement or Machination?

[EDITORIAL CORRESPONDENCE]

Detroit, November 11.

TALK ABOUT your nontheological factors! I have just been gorge-deep in a muddle of them. Meeting here in a two-day session, certain dissatisfied Congregational Christians brought themselves up to date on their long fight to block union of their churches with those of the Evangelical and Reformed Church, and covenanted to continue the obstructive campaign. One way or another the Committee for the Continuation of Congregational Christian Churches and the League to Uphold Congregational Principles have stymied the merger until now. With prospects bright for its 1957 consummation, however, a more focused effort to impede the ecumenical development is needed. Hence this meeting, where noses could be counted and plans laid.

Over and over again I was urged by earnest delegates to "catch the grass-roots nature of this thing." They know better than I about that, and I am glad to enter their testimony here. I suspect, though, that not much hay is going to be made where the grass roots are as sparse as they were here. There is no telling what kind of attendance was hoped for, but it would be a safe guess that it was for more than came. Eighty-two voting delegates were present, representing 106 churches. A hundred and nineteen observers, or associate delegates, were on hand representing 89 other churches.

Those figures alone, of course, do not tell the whole story. Doubtless many other churches—or churchmen—are sympathetic with the separatist cause, but could not be in Detroit for one reason or another. But it is equally true that there were many in Detroit who are far from being as committed to the cause as its leaders hope. My testimony may not be valuable to those leaders, but from where I sat it was plain that there is enough uncertainty and puzzlement in the ranks so that those leaders would be well advised not to be too impressed with their own not too impressive statistics.

I

The truth is that the people who met in Detroit had come for such a conglomeration of reasons that it would be risky to predict how far any of them would go with any particular program. There never was a more mixed bag of motives. Some were there for scholarly reasons: they had rediscovered the heritage of English congregationalism and were eager to preserve at least a small branch of Christendom in which that heritage could work out its pure destiny. Some were there as a protest against any theology: mergers meant creeds and they were against anything like that. Others were there as a protest against the theology prevailing in ecumenical circles: "irrational" they called it, though most of its holders think circles around these critics. Some were there because they quite frankly don't like the whole ecumenical idea.

Some were there because their churchmanship is always an echo of their politics: free enterprise is the gospel, no matter what field you operate in. Some were there because from adolescence on they have been anti-authoritarian in every way, shape and manner. Some were there because they just don't much like change of any kind. Some were there to enter their protest against the General Council's clumsiness in its handling of the whole issue of union with the Evangelical and Reformed Church. Some were there, as they have been at other meetings under other auspices, because it seems expedient in this confused situation to work both sides of the street. And some were there because, like youngsters in a thing for the thrill, they wanted to give this the old college try. These, by the way, were not the young men: their fathers turned out to be more in the whoop-'er-up tradition. It was embarrassing to watch them whooping through the affirmation that theirs is "a GREAT association" when one of the more sensitive delegates suggested that they didn't have to use that adjective in their resolutions if they really meant it.

Out of this variety of motives did come certain action, however. Generally it was action envisaged by the leaders who called the meeting. These vigorous anti-authoritarians, when it comes right down to it, are fairly docile concurrers. Only at one place did the assembly really reverse its leadership. That was in the matter of reporting the meeting. The men in charge of arrangements had made sure that the sessions would be closed. They ran off the Religious News Service reporter and the reporters for the Detroit papers. The *Chicago Tribune*'s able man, Richard Philbrick, was not so easily put off. He took up the matter with delegates, who were completely surprised to discover that the meetings were closed. With sense enough to know that pinching off publicity turns all planning into plotting, those delegates voted the meeting open. In their trusting innocence they may have thought this just a detail that had been overlooked by the planners. A short session with Malcolm Burton would have disabused them of that foolish notion.

II

What the delegates did, specifically, was to draw up a provisional constitution for a new "National Association of Congregational Christian Churches of the United States." This constitution, along with the resolutions adopted, indicates the coalescence of a group within the present Congregational Christian Churches which will press in every way possible for the defeat of the impending union. What the group would do or be after the merger goes through was obvious to all, but was not mentioned any oftener than could be helped. It is the dearest myth of this party's self-understanding that it is not schismatic.

Having adopted a constitution, the assembly elected officers. B. Z. Kastler, a lawyer from Salt Lake City, is the new moderator. Associate moderator is the Rev. Arthur

Rouner, minister of the Cadman Congregational Church in Brooklyn, which figured so largely in the civil lawsuit by which the merger was delayed a few years ago. Scribe is the Rev. Doris Belcher. Treasurer, replacing the estimable Horton Davies, is Paul R. Biggs, of Oregon City, Oregon. If this movement is to go forward, of course, the treasurer will have to be the busiest man in the outfit for a while. There is evidently something to start on, though, even if this is the beginning. When it came time to elect an executive secretary, the Rev. Mr. Burton was able to announce that "we have assurances of $5,000 toward his salary." Thus mysteriously lubricated, the association rolled forward to the election of Harry W. Johnson, Congregational Christian Intermountain conference superintendent for the past twelve years, to a one-year term as executive secretary. His brief appearance made it clear that, like Mr. Davies and others, he will give weight and dignity to the new organization. It was made equally clear, however, that the "continuation committee" would continue to be the "cutting edge" of the movement.

Beyond these organizational matters, the assemblage let off steam and girded itself for battle. Apparently the General Council of the Congregational Christian Churches has not been as alert to the financial and building needs of its dissident churches as it has to those of others. That horse was vigorously ridden awhile. There is some dissatisfaction with the council's aid in placing the right men in the right churches, too. The discussion of all this grew so violent that from time to time delegates' decency slipped and they even uttered that most obscene of all words to this group: Douglas Horton. The girding for battle was in appropriate terms of making plans before a war, counting the cost before building a tower, and leaving one's back unarmored.

But most of all, what these delegates did was to cross themselves up. They came breathing fire at the proposal to write a constitution for Congregationalists, and promptly wrote one for themselves. To be sure, it is called the "Articles of Association," but it is a fledgling constitution if I ever saw one. They came proclaiming their devotion to history and a tradition which must not be allowed to die, and then when a discussion of the Kansas City Declaration came up the president of these history-conscious, tradition-dedicated people asked, "What's the Kansas City Declaration?" They came insisting that schism was the thing farthest from mind, and then they prepared a new association so set up that it can even now become an alternate to the denomination within which it will grow, and which could divorce itself speedily from the main body of the church if that goes any direction but its own. They came emphasizing the safeguards of freedom, and then when it came time to adopt by-laws they approved sight unseen the rules and regulations drawn up by a Mr. Fackenthal, who didn't have them handy at the moment they had to be voted on. How this outfit would have foamed if any other church organization had tried anything like that! From my corner it looks as if they could use a little presbyterianism to stay free. Much more of this kind of "freedom" and they are going to find themselves the flapping tails to the soaring kites of men who have made this cause a career.

It may be clear already that I was not swept off my feet by the accomplishments of this meeting. This was not because of any particular prejudgment. I am afraid I hadn't thought or known very much about congregationalism before I went to Detroit. If I am critical of what went on there it is because I want desperately to believe that historic congregationalism is a better, more Christian, more informed thing than I found there. There was in two days of discussion not one whisper of a suggestion that anyone there knew or cared about what the church of Christ is and/or ought to be. We have all been irritated from time to time by some of the World Council's talk-talk. But Faith and Order never looked better to me than right now. Whatever sidetracks Faith and Order people get off on, at least you know they are struggling with real issues in faithfulness to our fathers in the faith and in awareness of present realities. This group shoved around and manipulated the most incredible superficialities. If a new church is born of such parentage it will be the lightest-weight sect of Christendom. Oh, how these Christians need the church they so lightly dismiss!

III

The opinion will not down that this group just doesn't have the facts. For instance, it is perfectly plain that they don't know anything about the "authoritarian" churches in which they feel sure their freedoms would be engulfed. Their idea of what those churches are like would be laughable if it weren't so dangerous. From the way they talk you would think that every breath of individual initiative or local decision is choked off in churches with episcopal or presbyterian polity. Their nightmare features national headquarters domineering, dictating, dominating. In other words, they have been completely taken in by some of the autocratic pretensions of certain bureaucratic servants of one or two "authoritarian" denominations.

If these suspicious libertarians would really like to know how cowed are the local churches of the great denominations, let them look at some local churches. What they would find is a freedom within order which makes their own frightened defensiveness look like slavery. Bishops are almost too attentive and responsive to local pressures. Presbyteries and synods and general assemblies are almost neurotically sensitive to all the separate congregations. Few orders are mandatory, few quotas forced. Suggestions are made, cooperation is requested, requirements are publicized and help in meeting them is urged. Sometimes local churches are summoned to outdo themselves, and sometimes they do, but always today it is as voluntary response to invitation or challenge, not kneeling to dictation. These churches do not worry about their autonomy: they proceed on it. To them it is the congregations who want to go it alone who are really in bondage to their insecurity and their insufficiency. They assume, of course, that those congregations take with deep seriousness the primary obligations of every Christian church.

IV

Most upsetting of all, though, is the evidence that the Detroit delegates have missed completely what is congregationalism's real contribution to the whole Christian church. The political and economic mold in which their thinking is set limits their attention to the polity of their tradition. They seem to have missed completely the theo-

logical basis for the polity, which is a purely Protestant emphasis on the commonality of the children of God. There is no emphasis more needed right now in the ecumenical church where tendencies in high places seem too often priestly and sacerdotal. Congregationalism has something to say to the rest of the Christian church, but what it has to say is that the whole congregation is in the ministry to God—not that this particular Congregational minister is the only one who has a right to direct his particular congregation. If Congregationalism is going to speak its necessary word, and if the church is going to hear this saving advice, then Congregationalism has to get into the swim. It can do nothing carping from the outside. The rest of the church has designs on Congregationalism, not because it wants to control these great churches, but because the coming great church needs what Congregationalism has to give. But what it has to give lies at a deeper level than most of those at Detroit ever dreamed was in their faith.

At the end, the delegates held hands and sang "God be with you till we meet again . . . Till we mee-ee-eet, till we mee-ee-eet, till we meet at Jesus' feet . . ." What sent some of us away a little sick was the evident determination of a few that that meeting should not come a day sooner than that. T.A.G.

Teaching *About* Religion

[EDITORIAL CORRESPONDENCE]

St. Louis, November 9.

IT IS EASIER to reach agreement on what cannot be taught about religion in the public schools than on what is admissible. This is the first impression left by the National Conference on Religion and Public Education held here November 6-8, sponsored by the National Council of Churches. This does not mean that the results of the meeting were negative; they were positive. Positive and affirmative in promoting better understanding among religious groups that are as far apart as the poles in their views on both religion and education; successful in reaching at least general agreement on both principles and action to be taken.

It was a study conference; the delegates spoke only for themselves. There were 250 invited delegates from Protestant boards and councils of churches related to the N.C.C.'s Division of Christian Education. There were also Catholic and Jewish participants, observers from Protestant bodies that do not belong to the National Council, and representatives from professional education groups. The meeting was set up by the National Council's department of religion and public education and its department of religious liberty. It was the first of its kind in this country.

I

The chairman, Jordan L. Larson, superintendent of schools of Mount Vernon, New York, who is chairman of the N.C.C. committee on religion and public education, stated the purpose of the meeting at a press conference the day before it opened: "We want to discuss the question of how far we can go in teaching religion in accordance with the separation of church and state tradition, to which we are committed, and the various state laws. This conference is part of a study to determine how best the schools may deal with religion and cooperate with the church and home in developing in the citizens of tomorrow the deep spiritual insights which are the wellsprings of our individual and national life."

The toughest issue of all was stated right off by Eugene Carson Blake, president of the National Council, in his keynote address, "We Care What Happens to the Public Schools." Pointing out that minority groups have a right "to establish private schools and to support them," he went on: "The issue upon which Protestants and Roman Catholics tend to disagree is how much these private schools can be helped or encouraged by government. . . . I would maintain that all American citizens have an equal responsibility for the sustaining of a strong public school system and that this responsibility is in no way lessened by any support they feel impelled to give to private educational institutions of any kind."

When the issue Dr. Blake raised came up again it was in a different form. A study group on "The Christian and the Public Schools" undertook to spell out what the principle of separation of church and state really means in the field of public education. This report drew heavily on the tentative statement of policy by the Chicago Church Federation:

> There is to be no established church, nor can there be any kind of preferred status or treatment for any church. . . .
>
> The state must not be controlled by any church or churches as such; nor may the state control nor should it give support to the ecclesiastical functions of any church or churches, in whole or in part. . . .
>
> The American way requires public schools as institutions to be kept separate from the churches as institutions. However, the churches and the schools should cooperate in serving the total educational needs of children and youth.
>
> The public schools have a responsibility to make the largest possible provision in the schools for nonsectarian religious teaching and influence.

The above paragraph, quoted from the Chicago statement, is almost certain to draw the fire of some liberal Christian groups, perhaps of Jews, too; Catholics, no. For how is it in accord with the principle of the separation of church and state to hold that "public schools have a responsibility" to provide any religious teaching whatever? We can't have this principle both ways.

> The schools may teach *about* (committee's italics) religion as a fundamental factor in our national life. They may not teach in such a way as to serve the sectarian needs of any ecclesiastical institution individually or collectively.

This committee also urged churches to "give special support to the public schools facing problems in the integration of the races and ethnic groups."

The happy phrase, "We may teach *about* religion," haunted this conference of schoolmen and churchmen from start to finish. The committee on "Religious Viewpoints within the Curriculum" reported that it "spent considerable time discussing what is meant by 'teaching about religion.' There was general agreement that the public school's responsibility as it deals with religion is not concerned with sectarian commitment."

Nobody objects to the principle. But suppose a school

board member or a pious parent objects that a teacher's instruction "about" religion is being given from the viewpoint of her own allegiance, which probably will be the only one she knows?

Item: In this same committee's deliberations a Jewish rabbi protested against reading the Ten Commandments on the ground that it would be confusing—"Remember the Sabbath day to keep it holy" means one day to a Jew and the following day to most Christians.

II

John Harms of the Chicago Church Federation reminded the conference in plenary session that public schools, in dealing with religion, must keep in mind "the increasing heterogeneity of American life." Jews send their children to public schools. So do many Christian Scientists and thousands of Roman Catholics. Not overlooking the millions of fundamentalist Protestants who are just not interested in teaching "about" religion; most of them would be suspicious.

Father James Hoflich, superintendent of the archdiocesan schools of St. Louis, at a conference plenary session quoted the secretary of education of the New York archdiocese on "seven fundamental truths that American children should be taught in the public schools. (1) Existence of God; (2) man's condition as creature dependent on his Creator; (3) God, the source of the inalienable rights of man; (4) the fundamental purpose of our laws—the protection of these God-given rights; (5) the basic equality of men under God; (6) the dignity of man and the sacredness of human life; (7) man's responsibility to the moral law as formulated in the Ten Commandments."

Catholics can spell it out. But our public schools must care for a large minority that would never approve of points 1, 2 and 3 and perhaps point 7.

The conference committee on curriculum offered these considerations: "Religious emphasis is within the course of study, for example within the historical development of America. The schools should deal with religion intrinsic to the course of study as it is related to the course content. Religion as a subject integrated with other subjects, not as a separate subject."

Several church delegates, after they had wrestled for three days with the problem—How much religion can public schools teach?—said to your correspondent that churches must resist all pressures to coerce the schools into taking on responsibilities that, in our way of life, belong to the church and home.

JOHN T. STEWART.

As Through a Misted Glass

AS through a misted glass we faintly glimpse
A shimmering vision of the spirit realm
The veil that mortal eye may never rend.
We gaze with yearning toward that fair mirage,
Striving to hold it as it fades from view.
Then we awake, but never can we know
Which state is dream, and which reality.

D. B. STEINMAN.

God's Holy War

EDITOR THE CHRISTIAN CENTURY:

SIR: If I had a truckload of money—not one of these civilized, well behaved, little trucks, but one of the mammoth deadly battering rams that roar along by night seeking whom they may run into—I think I would give away stained glass windows to churches. Remember Andrew Carnegie's organs of long ago? That's the idea.

My princely gifts would all be copies of the same window—copies as exact as art could make them of the Holy War Memorial Window in the church in the little village of Elstow, England, the birthplace of John Bunyan. That window is a stirring representation of a man battling a giant, and under it is this even more stirring inscription:

> TO THE MEMORY OF BUNYAN
> AND TO REMIND ALL CHRISTIAN PEOPLE
> OF THE HOLY WAR THEY SHOULD BE ENGAGED IN
> ON THE SIDE OF EMMANUEL.

It might be a good thing to remind people every Sunday, as they look at the window, that they are in a war. That picture in glass would be a lot more disturbing than the kind all too often seen—some of the disciples going out fishing in robes long enough to trip up a queen and colored in heliotrope or violent lavender. The stained glass memorial to John Bunyan and to his book *God's Holy War* is a real fight picture. It makes the chills run up and down your spine and causes your hair to stand on end (if you have any hair).

It is so easy to cease to be a belligerent in the moral battle, so easy to make a separate peace with marauding evils. Many people and churches no longer sail the seas in quest of pirates. They have dropped anchor in some Sailor's Snug Harbor and run up a neutral flag. No longer do they have as their theme song,

> I feel the winds of God today,
> Today my sail I lift.

They have turned over the pages to another song:

> I've anchored my soul in the haven of rest.
> I'll sail wild seas no more.

And they don't.

A hard-hitting and tough layman recently made a worried confession to Simeon. He said: "I had an operation a few weeks ago and the last thing I remember before the anaesthetic got me was the nurse nodding to the surgeon, indicating, 'He's under now. He won't give you any more trouble.' " He wondered if the Devil could give the same kind of happy nod over his flattened-out spirit, saying, "He's under now. He won't give me any more trouble." Simeon assured him that there are no knock-out drops strong enough to put a good Christian under. But it's a good question for each of us: "Am I 'under' now?"

Here's the point of this rambling tale: Do you suppose—while I am waiting for my truckload of money to come along—some layman might be moved to present to his church a Holy War Memorial Window, a replica of the grand one in Elstow, to remind the congregation that there is a fight going on?

Hopefully, SIMEON STYLITES.

An Adventure for the Atomic Scientists

By Fred Eastman

IT BEGAN on Wednesday evening, April 10, 1946, in a basement storeroom under Harper library of the University of Chicago. A dozen or more young men, the executive committee of the Atomic Scientists of Chicago, on old chairs or empty book-boxes faced a small table at which sat their chairman, Professor John A. Simpson. A few blocks away, in Stagg Field, these and other scientists had constructed the first atomic pile in 1942 and thereby ushered in the Atomic Age. In 1945 an atomic bomb dropped on Hiroshima had killed 100,000 men, women and children. Already that bomb was being called "primitive" and only the forerunner of the hydrogen bomb which would be many times more destructive. A few of these coming bombs, dropped in strategic cities in the United States, might kill 40 million people in a single attack. Little wonder that the atomic scientists spoke of themselves as a "League of Frightened Men."

I too was frightened. For these young men seemed to have the weird idea that I might do something to help them find a way to turn the future use of this mighty power into channels for human welfare rather than destruction. I was no scientist; only a professor of biography and drama in the Chicago Theological Seminary. I had been on this campus for twenty years, but had never been so frightened. Mark Twain said that he once saw a hunter set out to catch lions in Africa, his only equipment a little dachshund. Mark questioned the wisdom of this; he said the dachshund didn't look bitter enough. I felt as the little dog looked.

Consequences of Casual Conversation

The situation had resulted from a casual remark I had made that noon as I lunched with one of these young scientists. He told me how keenly they felt their responsibility to do something to educate the public for survival in the Atomic Age. Not plans for evacuation of cities but the *prevention* of atomic war. They had tried to enlist a few outstanding artists in radio and motion pictures in this cause, but the difficulties of treating it effectively in media devoted to entertainment seemed overwhelming.

"I can understand that," I had said, "but I wonder if you hadn't better tackle the problem from another side."

"What do you mean?" he asked.

"I mean take it up with the policy-makers of these industries, especially with the program executives of the radio networks. They're a live lot. Dr. James Rowland Angell, for example. He's head of N.B.C.'s department of public service. Used to be president of Yale. He'd understand your problem."

"Hm-m, might be a good idea."

That was all. But three hours later Professor Simpson had phoned to ask me to come to this meeting "to discuss your idea in more detail." I demurred. Said I didn't know any details, which was quite true. Yet he insisted, and these young scientists have a lot of come-hither, so I went. He introduced me. I breathed a prayer and got to my feet.

I don't remember what I said beyond telling these young men what little I knew about how a radio network was organized. And how Dr. Angell had been very helpful to one of my students who worked under him on a religious radio project. But I must have said something more to the point, for Simpson asked me if I would be willing to go to New York and work up a conference between the radio executives in charge of programs and a few of the leaders of the atomic scientists. The purpose: education for survival. Nothing less. Worldwide disaster if we should use atomic energy primarily for war; worldwide blessing if we should use it primarily for peaceful projects in industry, agriculture and medical research.

A Plea Answered

This was too much. I protested emphatically that I was working on the manuscript of a book and had to finish it by a given date. Moreover, I had none of the qualifications for the radio job. It called for someone of the stature of Robert M. Hutchins, then chancellor of the university. I wish I could recall the delicate wording of Simpson's reply. The essence of it was that Mr. Hutchins was certainly well equipped for it, but if he should stub his toe in the attempt it would cause an earthquake in these parts. But if I should stub *my* toe—perhaps no earthquake? It would be a labor of love, of course—but would I?

A week later my wife and I took lodging in a modest room in the Hotel Prince George on 28th street in New York. I had agreed to devote three weeks to this fantastic job—three weeks out of the thirteen I had hoarded to finish a book. I had $150 in traveler's checks and the assurance of the Atomic Scientists of Chicago that they would pay travel expense and any other expense incurred on their behalf. I also had their written commission. It read in part:

> The Atomic Scientists appoint Professor Eastman to act as their representative in [. . . order] to explore the possibility of arranging a conference with the top men in radio broadcasting to work out a long-range educational program in cooperation with the Atomic Scientists of Chicago.

We went to the window and looked out at the towering 105-storied Empire State building. It seemed almost as tall as the task the Atomic Scientists had wished upon me. . . . We sat down again for a brief Bible reading, our regular morning custom. . . . The phone rang. It was John Simpson calling from Chicago. "Just wanted you to know that Dr. W. A. Higinbotham, chairman of the administrative committee of the Federation of American Scientists, headquarters in Washington, D. C., tells me that that federation has also endorsed your commission from us. We're all backing you. Good luck!" The Empire State building didn't look quite so tall.

But the days that followed were the most frustrating I had ever known. Dr. Angell, whom I had counted on as guide, philosopher and friend, was seriously ill and could not see me. I sent a brief note to every network president,

enclosing a copy of my commission and requesting an appointment. Not one of them responded beyond a courteous declination by a secretary or a suggestion that I call on someone in the religious-radio department. The reply there was the same in each case: "Sorry, but we have no free time on the air left for the scientists. All our free time was allocated months ago."

"But," I insisted, "the scientists are not asking free time or any time on the air for themselves."

"Then what are they interested in?"

"In education for the survival of the human race on this planet. They would like a chance to discuss it with the program executives on this and the other networks."

"Oh! That wouldn't belong in *this* department."

So it went, day in, day out. Hours of waiting outside the door—then this. The biggest pests around a radio office are the religious crackpots begging for free time on the air. Apparently I was being taken for one of these.

A Change in Approach

Thoroughly discouraged after more than a week of this, I talked it over with my wife. She's a Vermonter, used to granite rocks and zero weather. Together we resorted to prayer, a humble prayer seeking light and leading.

It came. First the light upon my own approach. It was wrong. Too much leg work, not enough thought. I had wasted my time and breath on men who had little understanding of humanity's peril or their own responsibility to do something about it. I must find a man who by experience and insight, as well as by position, could act.

Next came the leading. My eye lit on a news item in a weekly magazine to the effect that Edward R. Murrow, for many years the head of the Columbia Broadcasting System's European news service, had returned to this country and become vice-president of C.B.S. and director of its public service department. Murrow—he was my man! For years I had listened to his newscasts beginning with his oracular, "This is London." After reporting the devastations of World War II he would know what a new war would mean. I would see Ed Murrow if I had to become a scrubwoman and lurk behind his door!

That wasn't necessary. All I had to do was to sit awhile in Quaker silence and think out a letter to him. It began with a copy of the commission, of course, then asked: (1) What had C.B.S. done thus far to educate the public for survival in the Atomic Age? (2) Did he feel that its present program was adequate in this respect? (3) Would a conference between the program executives and the Atomic Scientists be helpful?

A Quick Response

I posted that letter special-delivery about midnight. Next morning at ten his secretary called me and asked that I come to Murrow's office at three that afternoon. I went. Walked right past that breastwork of guardians of the boss' office, right through Murrow's open door! He came forward, greeting me with a warm handshake and the most musical words I had heard in a fortnight: "Mr. Eastman, no one could have a more important commission than this of yours. I want you to know that anything the Columbia Broadcasting System can do to bring about such a conference, we'll do. Sit down and let's talk it over."

I nearly bawled with relief. In the next hour and in another appointment he answered my questions—answered them rightly—and briefed me on the steps toward such a conference. It wasn't going to be easy, but it ought to be held; therefore it would be. He told me the men to see in the other networks and gave me permission to say that C.B.S. would cooperate. I saw them: Dwight B. Herrick of N.B.C., Robert Saudek of A.B.C., Thomas Slater of Mutual. One by one they agreed to sit in on a joint committee to arrange a program for a one-day conference with the Atomic Scientists.

Then I ran into a wall. Who would sponsor the proposed conference? Under what auspices? "Ideally," said Murrow, "it should be called by the networks and we should be inviting the scientists. But practically it isn't feasible, for we have no superauthority among us and our rivalries are such that none of us can take the lead in such a move. It seems to me that the invitations should be issued by the scientists."

In the fresh flush of my spirit, uplifted by the hope of success for my mission, I accepted this responsibility for the scientists. That meant, however, providing a neutral meeting place and a lunch worthy of the distinguished executives and scientists. The Waldorf-Astoria was the logical place. I didn't know much about it, but I had a suspicion that it didn't serve free lunches. What was I to do?

Help from the Churches

Again the Quaker silence. Again a prayer. Again a leading. Suddenly I thought of churches. Then, the Federal Council of Churches. It had a Commission for a Just and Durable Peace. It was headed by John Foster Dulles. I went to the commission's office. There I found its young and able executive secretary, Richard Fagley, and poured out my problem to him. Would he help? Gladly. Did his budget have enough elasticity to stretch over a conference at the Waldorf? No. What then? We thought of various wealthy individuals, but none seemed right for this. Suddenly Fagley turned to me and asked, "Why shouldn't the Rockefeller Foundation finance this affair?"

I couldn't think of any reason why it shouldn't.

He picked up his phone and called Raymond B. Fosdick, then president of the foundation. Yes, Dr. Fosdick thought the foundation would like to help—yet, no, it had no item in its budget for atomic scientists' operations—but wait! it had some money left for *social* sciences. . . . This was highly social. . . . Could we put a sociologist or two, or their equivalent, on the program? . . . We could? . . . Good! . . . We'll work out details later.

In another week Fagley and I, with Murrow, Saudek, Herrick and Slater, had worked out the details of the first conference between the Atomic Scientists and the radio industry. My three weeks were up, my $150 spent, so my wife and I left New York for the foothills of the White mountains in New Hampshire where I went to work on the interrupted book. Dick Fagley carried through the final details of the conference.

It was held at the Waldorf on June 5, 1946, the invitations issued in the name of the Federation of American Scientists. Raymond B. Fosdick chaired it. In the morning hours the atomic scientists—Harold Urey, Louis Ridenour, Thorfin Hogness—and the social scientists—Harold Lass-

well and Chester Barnard—presented their facts concerning the enormous power of atomic energy and the implications of these facts for the life or death of the human race. In the afternoon hours the radio executives, twenty in all from the four major networks, discussed what they should be doing for the education of the public for survival.

What the radio executives actually did, and are still doing, or not doing, to fulfill their larger responsibilities is an exciting story, but it's their adventure, and this is mine.

Nine years have passed. Looking back over them to this three-week job in New York I see it now as a cooperative project. So I want to close this account with a salute to the six persons who made it a joyful adventure: to John Simpson for the scientists, to Ed Murrow for the radio executives, to Richard Fagley for the churches, to Raymond Fosdick for the Rockefeller Foundation, to my wife for herself, and to the writer of the 18th Psalm who sang to me the truth that "by my God I can leap over a wall."

Kenya—A Key to Africa

By Cecil Northcott

Nairobi, November 3.

THERE ARE MANY KEYS to the understanding of modern Africa. Some grow rustier every day and no longer turn any locks. Among them are "colonialism" and "white domination," although there are still some who try to make these keys work. But the search for new keys, locks and doors is lively enough to make Africa a continent of fermenting political, economic and religious adventure. Africa is a land of expectation and excitement; there is always something new, and then always something so ancient that a visitor may assume that nothing changes. He would be right, and he would be very wrong.

In this wide, high and lovely land of Kenya, for instance—where the sparkling November sunshine, with an occasional shower of rain to damp the roads, makes one realize why the white man has come here to live permanently—there is the key of "multiracialism." It is a glamorous word, and a vast spate of talk surrounds it. It has as many different meanings as there are white male adults, and that's 47,000 of them. What it means for the 130,000 Asians (chiefly Indians), the 30,000 Arabs and the 5.5 million Africans is no doubt as varied as the hues of their skins. But the thinking people of all the races agree that they have to live together; that for Kenya there can be no *apartheid* doctrine as in South Africa, and that the long slow integration of life and work which is multiracialism must go on unflinchingly.

It would be foolish to pretend that all white men cherish the prospect of multiracialism. There are few signs yet of genuine partnership in business or farming or commerce between the races. The white farmer remains the white farmer who respects his African workers, but still wants them to remain his workers. There are some African "capitalists" who have pushed ahead in business enterprises in the face of Asian competition, but "capital" still comes mainly from the white partners to the multiracial society. And the pattern of life to which Kenya is dedicated is the "western" pattern irrigated and inspired by "European" (in Kenya the happy substitute word for "British") ways. If multiracialism implies eventually a new order of society, and not just bland acceptance of "European" dominance, then Kenya has a long way to go on the multiracial road. Indeed, it has only just begun to walk.

Three years ago this "colony" of 47,000 whites in a sea of black had a violently rude awakening in the outbreak of Mau Mau—an organized neurosis among the Kikuyu tribe, a million of the ablest Africans in Kenya. The neurosis was a combination of hatred of the whites, land hunger, paganism and ancient despair. Organized with military precision and equipment, Mau Mau even now lingers in the remote hill country, and its destruction has occupied the time of thousands of troops and police. I was driven along forest trackways lined with barbed-wire fences where the forests were recently watched from tall lookout towers and where the trees show the blast marks of bombings from the air. In these green forests, reaching in some cases almost to the doors of Nairobi, the Mau Mau maintained their life and organization, and by their skill in hiding and raiding held troops and police at bay and took the lives of many white farmers and their families.

Church Shaken by Mau Mau

The Mau Mau outbreak was an eruption, accompanied by bestial oaths, of an Africanism that many white observers had thought dead, exorcised by the twin medicines of Christianity and the impact of European standards. It is still too early to judge the effect of the eruption on the idea of a multiracial society and the position of Christianity in Kenya. Some observers believe that the Kenya emergency marks a turning point in the movement toward a multiracial society and that from now on the whites, at any rate, will bend more of their energies toward creating it. As one observer said to me, the Mau Mau again displayed the immense reserve of ability and initiative in the Kikuyu people once these were linked to an objective they believed they could attain. What that Mau Mau objective was has never been made clear, as far as I can discover, but obviously it was not to provide a contribution toward a multiracial Kenya. Perhaps it was the last stand of an African dominance and a signal to the whites to get out.

Whatever Mau Mau was, it has shaken both society and the Christian church in Kenya. The church has added some new martyrs to its eternal roll of honor, for in the depths of the forests and in their own homes many Kikuyu Christians refused to take the Mau Mau oaths, and some perished because of their faithfulness. But many Christians did take the oath, and the power of Mau Mau swept through the Christian ranks, taking off many who had

been considered faithful. The church of all denominations has lost a host of conventional Christians, as would be expected in any time of threat to the inner structures of Christian belief and in any country.

Remaking the Kikuyu

But Mau Mau is still a challenge to Kenya, and its memory can be a positive reservoir for good if it is not allowed to fade with the passing of what is called "the emergency." In particular, the immediate challenge lies in the remaking of the Kikuyu people, who need to have the vacuum caused by the passing of Mau Mau filled in with a fresh and perhaps more penetrating dose of the Christian faith than they had before.

At the moment there are thousands of Kikuyu in the detainment camps going through the various processes of discipline, work, examination and final screening before release. I watched this process at work in a large women's camp where, in a group of little round African huts, individual women were being questioned by Kikuyu elders about their personal part in the eruption. The final "yes" or "no" to their release was in the hands of a well known church member, a white woman who had felt called to this piece of service. In the same camp another white woman, whose mother and father were both killed by Mau Mau terrorists, was working in the redemption of these Kikuyu women. Through the Interchurch Aid of the British Churches another group of workers is in the same camp conducting classes, constructing a kind of adult education linked around the Christian faith. It is this detailed attention to the needs of the Kikuyu women which provides a hope for a future penetration into the life of the Kikuyu.

Forming Community Centers

Just beyond the railway tracks in Nairobi lie the African "locations," most of them a shining credit in the housing of Africans. The emergency has stirred a fresh Christian concern for the people who live in the locations. A remarkable combined effort into which Anglicans, Presbyterians, Quakers, Methodists, the Salvation Army and the Anglican Church Army have entered under the leadership of the Christian Council of Kenya, is now shaping in the formation of community centers. In less than six months there ought to be in full swing in the Nairobi African housing areas one of the best attempts anywhere in Africa to serve the urbanized African as he lives on the outskirts of a "European" city.

The programs of these community centers will have in them very little that has not been tried before. But the new and miraculous thing is that it is being done here where no doubt it ought to have been done long ago. It has taken the devilism of Mau Mau to strike open the need for "evangelism in depth," the evangelism which calls for more than repetition of the Christian formulas (which so often in Africa passes for loyalty to the faith and the outward mark of Christianity) and demands a religion which has some contact with life. And here it must be lived in one room in an African location where four other people live as well.

The multiracial life of Kenya is only just beginning, but there *are* the beginnings. There is in Nairobi a well organized multiracial primary school, and the newly planned technical college already has applications from 250 Africans, 120 Europeans and 30 Asians—numbers which are in proportion to the population. Next year Kenya will send a multiracial team to the Olympic games at Melbourne. At least, it will be multiracial in management and finance, with no doubt Africans making up the athletic teams, for Europeans in Kenya take their exercise chiefly in motorcars. Two Anglican African bishops were recently consecrated, and a series of bilingual services is being planned. The leading hotels in Nairobi, I am told, would not now turn away Africans from their dining rooms, and if any church member objected to an African's sitting in his pew he himself would probably be turned out by the congregation.

Growth of Capricorn Africa

Another post-emergency factor in the Kenya situation is the growing influence of the Capricorn Africa Society, the organization which, looking at the vast area of Africa within the Capricorn zone (including the Rhodesias, Tanganyika, Kenya and Uganda), sees them all moving forward under the same idealisms of a common patriotism, partnership and common standards of living. Capricorn Africa, under the leadership of Colonel David Stirling, is dedicated to a bold program. Colonel Stirling puts it this way:

> A member of our society accepts a new patriotism; he forgets that he is white or black or brown. If he is a European, he must give up the idea of white supremacy and every form of the color bar. If he is African, he gives up any idea of an African nationalism which would exclude the European; he accepts the idea of a state with the values of western Europe. To achieve this we would limit the vote to those fit for it, irrespective of race. We would substitute a new positive faith for any idea of exclusion, a faith with duties as well as privileges. Everyone prepared to accept those duties will be a citizen of the Capricorn; it will be a further privilege to be an elector. It means a new faith and a new patriotism.

More words about this Africa? More ideals not to be practiced at all costs? Who knows? All that a passing observer is able to report is that numbers of so-called "tough white settlers" in Kenya are joining the Capricorn Society, and many more will do so as the infection spreads.

It is precisely such an infection that Kenya needs—the infection of a new hope, a new emotion born in the belief that the races in this land can forge a new society in which the races will not merely imitate someone but create something, will not seek to dominate but to serve one another. It is by no means certain that Kenya can do this, or that she has the moral and spiritual resources to make it possible. But the "day of the Lord" may be approaching in Kenya, for one fact is certain: the races are only now beginning to encounter one another, and out of that will come either miracle or further disaster.

Tendons

STRONG are the thews of old contentment,
Moving a myriad arms of will;
Weak are the sinews of resentment,
Ill, ill.

OTHELIA LILLY.

Sixth in a Series on the Church And Older People

Their Days Renewed

By Margaret Frakes

ALTHOUGH MOST of the pioneer work in developing church-sponsored "golden age" clubs for older people took place in downtown urban churches, in whose neighborhoods there is usually a higher than average percentage of older residents, the beneficial effects have proved no less when they have become part of the programs of "farther out" and smaller town churches.

Second Presbyterian Church in St. Louis is not quite a downtown congregation, though many of its members now travel from new homes in distant neighborhoods. Its golden age club came into being in February 1953 through the efforts of Mrs. Dean Davies, director of religious education. Her concern was sparked by her young doctor-husband's interest in geriatrics. For six months progress was discouraging; fewer than a dozen older persons turned up for the club meetings. Then, as invariably happens if the pioneers have patience and faith to hold on long enough, interest began to quicken. By the time for the second anniversary luncheon more than 140 names were on the rolls.

Leadership, at first supplied by the church staff, is now in the hands of committees of the club itself. Many of the members who come from the rooming house area in the immediate neighborhood are not connected with the church. At first, older members of Second Presbyterian felt no need for the club themselves, but when they saw how much fun was going on at the weekly meetings they joined in. Now even many who have moved to distant sections of the city or to the suburbs return for club activities, some—among them a spry woman past her 90th birthday—making as many as three bus changes to do so.

Programs Varied, Challenging

The regular Wednesday programs of Second Presbyterian's golden age club are varied. Some members take part in the arts and crafts projects directed by two volunteer housewives who are graduate occupational therapists; some play games; others simply sit and talk. Often there are special programs—movies, musical presentations, book reviews. Then there are occasional "talks"; over the two years the group has heard from, among others, a psychiatrist and an internist on emotional and physical adaptation to aging, a representative of the Social Security administration on pensions, a recreation director on hobbies. Occasionally excursions are planned, with members of the church providing transportation.

Like First Methodist in Los Angeles, Second Presbyterian found it the better part of wisdom to play down the "church" emphasis lest newcomers be frightened away. From the first, however, any serving of refreshments and meals was preceded by saying grace. Then, in the second year, members of the club themselves suggested that a short devotional period would add much to the weekly meetings. Led by one of the older women and held in an adjoining parlor, these worship services have become for those who participate a welcome feature of the weekly programs. Significantly, the theme of the first service, carefully planned and led, was on combating loneliness.

Some of Second Presbyterian's "golden agers" stay on after the Wednesday afternoon meetings for the weekly church family dinner. (This involved a bit of evangelistic work among younger church members who worried lest the older folks "take all the best seats.") The cheerfulness and good fellowship permeating this club was apparent the minute I opened the outside door on the day of the anniversary luncheon. The spirit is contagious. One hears of cantankerousness-at-home, of carelessness in personal habits and dress permanently overcome through association in the club. Such transformation seems to be the rule wherever older folks' clubs have come through successfully.

Often the therapeutic effects dovetail with other services offered by the church—as in the varied program conducted by the social mission society of the United Lutheran Church's Illinois synod. Called on for help in unhappy family situations, that society's caseworkers have found that interesting older persons in the activities of the clubs it sponsors has worked wonders in transforming obstreperous personalities, and in some cases has actually solved the problem brought before them.

'Joy, Shipmates, Joy'

As an example of a golden age group that has flourished in an area where many elderly people live comfortably in their own homes, look at the Vanguard Fellowship ("club" has too exclusive a connotation, these lively oldsters insist) at Westminster Presbyterian Church in Pasadena, California. Inspiration for this club came largely from older people in the congregation, but its membership is now drawn from the entire community. Three years ago, magnificently housed Westminster moved its original frame building from the previous site to a spot adjoining its large parking lot, where it became the Vanguard Fellowship's "home of its own." It contains a large hall for the monthly all-day "pie party"—for recreation and fun—attended by the 300 or so members of the club, and for the frequent meetings of the smaller groups: the "van-gardeners," the sewing circle, the friendship service committee. Other rooms house the crafts equipment and the 1,500-book library, started with a gift of one book by a centenarian member. These facilities, supervised by members of the club themselves, are open daily.

The Vanguard Fellowship sees as one of its main tasks the reorientation of society's attitude toward old age, and it offers carefully thought-out helps to its members in accomplishing that purpose. In addition, it sponsors a Junior Vanguard which enrolls younger people interested in working on problems of aging or baffled by a problem oldster in

their own homes. Once a year Westminster has a special Sunday worship service recognizing its older members. The fellowship's mimeographed bulletin comes out once a month, proudly headed by a drawing of a ship in full sail and the slogan: "Joy, Shipmates, Joy."

Across Racial Lines

Across Pasadena, in a working class neighborhood, the Northwest Fellowship Center operates from Lincoln Avenue Methodist Church. This congregation, facing the racial and ethnic changes taking place in its community, pondered its role and boldly decided to "stay put." It is now interracial, with about 15 per cent of its members nonwhite, a Negro assistant minister on its staff and a Negro woman leading its Woman's Society of Christian Service in harmonious and creative endeavor.

The five-year-old Northwest Fellowship Center reflects this interracial harmony. Its hundred-odd members meet at the church all day Tuesday to perform "service tasks"—mending and sewing for homes for the aged and other institutions. They prepare a hearty potluck luncheon, each contributing his share of the food. Friday is "drop in day" in spacious Warren hall, a lounge where club members find the comfortable chairs arranged for easy conversation, old-time music laid out on the piano, game equipment ready and writing tables stacked with stationery bearing the club insignia. Once a month there is an excursion or picnic, with members paying their own expenses.

Both the Vanguard Fellowship and the Northwest Fellowship Center, along with other church- and social agency-sponsored clubs in the area, have an opportunity to participate in wider activities planned by United Senior Citizens of the San Gabriel Valley—joint picnics, for instance, or forum series presented in cooperation with Pasadena City College. Admittedly, this area has more than its share of older persons in relation to the total population, but the energetic attack on the problem thus posed holds suggestions for other areas where older people are fewer but no less deserving of attention.

Spurred by the Local Church Council

Initiative, concern for finding a creative role in society and social consciousness are displayed by the members of the Southwest Friendly Center recently formed in Hartford, Connecticut. Many of them are retired teachers and business people. Three Hartford churches—Broadway Community, Memorial Baptist and St. James Episcopal—join in sponsoring this club, which was founded under the guidance of the city's council of churches. The council's initiative was responsible, too, for the formation of two other golden age clubs: the Friendly Center Club at downtown Center Church, and the six-year-old Over 60 Club which operates under the auspices of Asylum Hill Congregational, Asylum Avenue Baptist, Trinity Episcopal and St. Joseph's Roman Catholic churches. Increasingly aware of the need for specialized service in this field, the Hartford community council—on which the council of churches is represented—has now set up a committee to coordinate planning and integrate programs for older persons, and is contemplating adding to its staff a consultant on older people's needs and problems.

In the Lakeview community in Chicago, the Protestant ministerial association is at work on plans to establish a single older folks' center under the auspices of the churches in the eastern part of the area; in the western part, Ascension Lutheran already sponsors an activity-centered group in which nonmembers of the church are also welcome. As a spur to this enterprise the social welfare department of the Chicago church federation (which sees its role in the "club" movement as promoter, counselor and coordinator) recently sponsored an institute in Lakeview on the many-sided problem of the church in its relation to the aging.

Host to the Community Enterprise

Sometimes the churches' role turns out to be simply that of space-provider for clubs initiated and financed by other agencies. Such is the case with one Oak Park and three Chicago churches which are hosts to senior citizens' clubs established on a community basis by the volunteer bureau of the welfare council of metropolitan Chicago in areas where surveys have revealed the needs to be great but unmet. At all-day meetings held once a week in these churches' parish houses, an instructor trained in the bureau's downtown demonstration hobby center (her salary paid by interested service or women's clubs) leads older men and women in a wide variety of arts and crafts activities. Noontime means a period of fellowship, with "sack" lunches brought from home and hot drinks prepared in the church kitchen. Sometimes the crafts work continues into the afternoon, but often there is a special program—a movie, or perhaps a talk by a nutritionist or a doctor on health matters vital to the oldsters' welfare.

Never have I seen a busier or happier group than the men and women who gathered on a recent Thursday in the basement of the little frame Evangelical United Brethren Church at Sedgwick and Wisconsin streets in Chicago—an "aging" neighborhood. They were busy at countless tasks that excited them—weaving, painting, sewing, making baskets and ceramics, pasting cutouts on place mats to surprise patients in the near-by Salvation Army hospital on Sunday morning. I heard from one elderly woman how her high blood pressure had kept her homebound until she started to come to the club. Now: "I don't have it any more." A quiet-faced man described his week: "Fridays, I start looking toward church on Sunday, then on Sunday I begin thinking, only three more days and it will be time for the club again." Among the busy bees were an elderly Negro couple, he a former minister. "They are popular around here," the crafts director told me. "They're so good at their jobs everyone wants to find out how they do things."

The city welfare council pays the church a minimum of $5 monthly for heat, light and janitor service. "If this young minister hadn't come forward to offer us his basement, we'd still be looking for a place to meet," the council's project chairman told me. The church is represented both on the welfare council's board and on the area committee (Lincoln Park) under whose auspices this particular unit is operated.

Widely acknowledged as an ideal in clubs for older people and studied as a model by many groups seeking to establish such ventures of their own is the Hyde Park Seniors, the club sponsored by the branch of the Chicago Y.M.C.A. that serves the crowded, changing neighborhood

which embraces the University of Chicago and numbers of large old residences set in shady lawns as well as block after block of apartment and rooming houses.

The Hyde Park Seniors got under way as the result of a visit paid to the "Y" by Lester Bartlett, retired Veterans Administration worker in search of ideas for the Hyde Park Baptist Church's just-organized golden age club. The staff had in mind some such program itself, and invited Mr. Bartlett to come in as director at a minimum salary. Today the seven-year-old club is flourishing. Many of its members are retired university professors (one a former president of the International Gerontological Society) and public school teachers, but as many others have been clerical workers, railway employees, mechanics, businessmen, housewives. Almost every day of the week finds a group of them at the "Y"—for the weekly luncheon and round table program on Tuesdays, for sewing and other projects on Wednesdays, for arts and crafts (with a paid instructor on hand) on Thursdays, for square dancing on Friday evenings, for the special "men only" get-together on Saturdays. One night a month there is a "big" party; on another, a "sing" at a member's home.

The annual spring lecture series is a stimulating and eagerly anticipated feature. The 1955 program, for instance, brought outstanding local authorities with talks on infectious diseases, the proposed world calendar, educational television, new developments in astronomy, the process of human development, and research in electronics—all followed by lively discussion periods. Then there are the myriad committee meetings called for by a diversified program, responsibility for which lies with the seniors themselves under Mr. Bartlett's wise, unhampering guidance. These elders are represented on the Hyde Park Y.M.C.A. board; this year they have assumed the cost of a new cabin at the branch's camp in Michigan. The club is supported by an annual membership fee, by a contribution from the Chicago Community Fund, and by proceeds from the sale of crafts articles at an ambitious fall bazaar.

Admittedly, this club has the advantage of wealth of leadership and talent among its own members. But in any neighborhood there are talents and leadership abilities among older persons that wait only for someone to chart a channel through which they can flow. The Hyde Park pattern is proving of particular interest to churches in smaller cities considering pooling their resources to create a professionally directed center—whether in a Y.M.C.A. building or in one of the local churches.

Whatever their name or however they are operated, golden age clubs offer an effective way for the churches to fulfill their obligation to dispel loneliness and make life truly meaningful for people who long to get off the shelf and find a place in the stream of living long after the arbitrary "65" line of demarcation has been left behind them.

BOOKS

Heilsgeschichte a l'Américaine

PROPHETIC REALISM AND THE GOSPEL: A PREFACE TO BIBLICAL THEOLOGY. *By John Wick Bowman. Westminster, $4.75.*

THERE ARE, as Dr. Bowman informs us, three current positions in biblical interpretation: humanistic optimism, apocalyptic pessimism, and what he himself proposes to call "prophetic realism." It is the last of these positions of which he is the determined and persuasive advocate, and the second that he passionately rejects.

"Prophetic realism" is virtually equivalent to what the Germans call *Heilsgeschichte*, "redemptive" or "salvation history." It views the Bible as the record of the saving acts of God wrought out in a series of historical events in three successive stages. First, there is the Old Testament stage, when the decisive saving event is promised; second, the decisive event itself, the incarnation and atonement, the event of Jesus Christ; and third, the period of the church, in which the decisive event is appropriated and extended. This interpretation of the Bible is "prophetic" because, unlike humanistic optimism, it is concerned with the word and work of *God*, and "realistic" because, unlike apocalyptic pessimism, it accords a solid effectiveness to what God has already done in Christ and is doing in the church, and does not reduce the gospel to the announcement of a promise whose actualization is deferred to a shadowy eschatological "not yet."

Dr. Bowman's thesis, familiar though it is to students of Dodd and Cullmann, is admirably conceived and lucidly expounded, and many, including the reviewer, will be grateful for his exposition. My own feeling, however, is that his case would be even stronger if he had taken more seriously the challenge of Rudolf Bultmann, of the form critics generally, and of the "neo-orthodox" whom he so manifestly dislikes. This is especially apparent when he comes to deal with the central event itself. He is content to take over uncritically the Dodd-Manson-Vincent Taylor reconstruction of the Jesus of history, with its "realized eschatology" (the view that Jesus taught that the Kingdom of God had already come with his own coming) and its concomitant acceptance of the historicity of the messianic consciousness of Jesus. Not only has this position been subjected to serious assaults from a variety of directions in recent years (and it is not enough to say of these assaults, "How very wicked!"), but it brings in the old idea that revelation is propositional by the back door. It makes Jesus hand over his "Christology" on a plate. But however certain it may be (and I believe it is certain) that Jesus furnished the raw materials for a Christology, Christology remains the church's faithful response to the revelation, not part of the original revelation itself. Had Dr. Bowman been able to bring himself to face the challenge of a more radical criticism of the Gospels he would have strengthened rather than weakened the case for prophetic realism by shortening his line of defense.

The book contains some rather surprising inaccuracies: Support is claimed from the form critics for the view that the "resurrection narratives were the earliest written portions of our Gospels" (pp. 146 f.). Had Bowman spoken of the *passion* narratives his statement would have been correct. In the view of the form critics the resurrection narratives continued to circulate as isolated fragments in the oral tradition after the passion narratives had been relatively fixed.

Paul is said (p. 257 and diagram) to have reserved two Greek words for sin, *parabasis*="transgression" and *paraptoma* ="trespass" for the sin of "man headed in the right direction," i.e., in Bowman's argument, of man in Christ. Unfortunately for this neat scheme, Paul is speaking in the passages cited (Rom. 4:15; 5:14; II Cor. 5:19; Col. 2:13) either of Adam's sin, of sins done under the law, or of sins done by Christians in a previous pagan existence.

Lastly, at the risk of being thought captious, I should like to point out that Dr.

saw the great throng, "had compassion on Dodd (p. 261) could hardly have coined the term "Christ-mysticism" in his commentary on Romans (1932). Not only does he implicitly disclaim it himself in the passage referred to (p. 87), but Albert Schweitzer's *The Mysticism of the Apostle Paul* had already appeared in English translation in 1931. And perhaps in a future edition Dr. Bowman will have opportunity to reduce to some sort of consistency his usage in respect to the capitalization of the divine pronouns.

REGINALD H. FULLER.

Chaplain for Everybody

RELIGION ON THE CAMPUS. *By George Hedley. Macmillan, $2.75.*

WHATEVER you may think of George Hedley's theology (he won't please everybody), his sermons for students at Mills College, where he is chaplain, might well serve as something of a model for sermons in the parish church. They come out of the Bible. Each one has scriptural anchoring and exposition. Biblical scholarship is employed to clarify the chapters and verses selected for scripture content. This isn't always done by us preachers. Scholarship is used to make the Bible a new, living book. Most students listening to these sermons heard more biblical truth and insight than they were accustomed to hearing in most Protestant services.

The sermons come out of the common life at the college. Most of the themes and texts were suggested by students and professors out of the issues and situations they confronted at school. They reflect almost every phase of college life from freshman orientation to senior graduation. The sermon "The Sophomore Slump" is good enough to be preached again in some way in every college chapel and to perhaps every local church. Why sermons fail to reflect the realities, big and little, of the common life, we preachers ought to find out. Our sermons are probably as dull as they are and as unreflective as they are because we have a very wordy, stuffy, moralistic view of God. George Hedley doesn't seem to have God and himself inside some moral-doctrinal box with a bygone date line on the lid.

As I read the sermons I was about to indulge in the favorite professional Christian sport of labeling the preacher as liberal or something left of center or some kind of fundamentalist liberal until I came to the sermon "Did Jesus Go to Hell?" But here the preacher comes to the defense of the Apostles' Creed and the Westminster Confession of Faith and takes a polite dig at the Methodists for hurriedly erasing "He descended into hell" from the creed. The sermon "What Does the Death of Jesus Mean?" further illustrates how one preacher faces with his congregation the great central themes of the gospel.

Incidentally, the sermon on marriage has some first-rate advice on Christian weddings. Christians have already gone too far in consenting to the paganization of the marriage ceremony, especially when it comes to music. Much stern fighting and admonishing are ahead if the ceremony and all its parts are to be reconciled once again to Christ's view of what it means for men and women to promise each other to live together until death do them part.

Some may not like these sermons. They assume something a lot of people have been trying to get rid of—that is, some study, some intellectual activity, some mental humility. They aren't popular or inspirational, as too many sermons are wont to be. The solely inspirational, eloquent preacher will have a hard time imitating them, thank God.

Not that one has to find something to disagree with, but the reviewer cannot go along with the author's low estimate of the condition of religion in state universities as he puts it in the sermon "Religion and Scholarship." There is so much of positive encouragement, yes, even at his neighboring school, the University of California, that it is difficult to understand how George Hedley has escaped these favorable changes. Witness the Faculty Christian Fellowship in which state university professors have taken the lead, the increase of departments and courses in religion, the active student Christian fellowships, and the discussions in university administrative circles on religious policy. There is a possibility that religion has already become too popular at some state schools.

These are spiritually refreshing sermons. They bring the gospel and people together.

KENNETH E. REEVES.

Story of God's Ways

THE REDISCOVERY OF THE BIBLE. *By William Neil. Harper, $3.00.*

ALTHOUGH the author is now warden of Hugh Stewart Hall in Nottingham, materials for this volume were originally prepared for students at the University of Aberdeen. Let no layman by-pass the book because of its academic origin. Written with the sane balance associated with Scottish scholarship, it is a clear presentation of what every intelligent reader needs to know.

Pointing out that the Bible is not a book of history any more than it is a book of science, the author is sure that our generation is now prepared to see the Bible as a unique and essentially unitary account of how God deals with men and nations in justice and mercy. If he emphasizes that evolutionism has been succeeded by revelation, his fair appraisal of the contribution made by liberalism is a feature of the book.

Amos regarded it as one of the ominous signs of his times that there was a famine "of hearing the words of the Lord." Dr. Neil considers Christendom's present hunger as due to failure of "the home, the church and the school." He believes that the church is precluded from a teaching function because "the preacher is there to proclaim the gospel, not to give courses of biblical study." Yet Mark suggests that this is a false antithesis: Jesus, when he them . . . and he began to *teach* them." This was the gospel!

Neil himself makes the excellent suggestion that no Old Testament lesson ought now to be read in church "without some words" explaining its relation to the whole. The pastor who aligns himself with Neil's approach may even hear parishioners say of his sermons, as was said of one, "We never come away from church without having learned something."

Neil praises the "ecumenism of scholarship." He might have paid a little more attention to its international quality. Each chapter is followed by recommended readings. Some American books are included, but such a work as Anderson's *Rediscovering the Bible* is ignored. Asserting that "the continued use of the Authorized Version adds to the sense of the remoteness and irrelevance of the whole biblical narrative," he seems hardly aware of the Revised Standard Version.

J. CARTER SWAIM.

Sunday School

THE INTERNATIONAL LESSON ANNUAL (1956). *Edited by Charles M. Laymon. Abingdon, $2.95.*

UNIFORM LESSON COMMENTARY (1956). *Edited by William M. Horn. Muhlenberg, $2.75.*

TARBELL'S TEACHERS' GUIDE (1956). *Edited by Frank S. Mead. Revell, $2.50.*

ARNOLD'S COMMENTARY (1956). *By B. L. Olmstead. Light & Life Press, $2.00 postpaid.*

PELOUBET'S SELECT NOTES (1956). *By Wilbur M. Smith. W. A. Wilde Co., $2.75.*

EVIDENTLY the adoption of "new curriculum" after "new curriculum" in the major denominations of the American church has neither fazed nor daunted the commentators on the international uniform lessons. As a matter of fact, there is even a new volume this year. The grandpa of all the Sunday school commentaries is, of course, *Peloubet's Select Notes.* I'm just a little afraid that it sounds like it, too. Eighty-two years this one has been coming out, and its general scholarship is still just about where it started. For teachers to whom the issue of pre-, post- or a-millennialism still seems serious, this will be the book, though. If they decide in favor of premillennialism, that is.

Arnold's Commentary is only 62 years old. It goes in heavily for illustrative material, in the style of some ministers' manuals. *Tarbell's Teachers' Guide* is topical, has the advantage of listing the best available visual aids at every possible point. Oh yes, it is now in its 51st annual volume. Muhlenberg's *Uniform Lesson Commentary* is just three years old. It incorporates strategies and approaches developed in many of the new denominational curriculums. Each of the four quarters is given to a different author who comments on the biblical text for each lesson, gives the gist of the passage, adds sidelights to the lesson, and then digs deeper into the theological

and historical significance of the passage. There is not much pedagogical advice, but the material itself usually suggests teaching possibilities.

The newest commentary is the most interesting, it seems to me. Abingdon is evidently so sold on the format developed for the *Interpreter's Bible* that they have now adapted it to their new *International Lesson Annual*. Texts are printed in the King James and Revised Standard versions. The exegesis of each passage is worked out by skillful and scholarly experts. The exposition of each lesson is done fully and suggestively by Roy L. Smith. Then other experts add two or three pages of teaching suggestions. The whole thing almost persuades me to take a class, though I remember well how easy it is to lose your religion teaching Sunday school.

T.A.G.

CORRESPONDENCE

Guns and Plowshares

SIR: I agree with your editorial "The Need to Think Ahead" (Aug. 17), although in my conclusion I add my proviso to it. The availability of abundant capital, optimistic delusions and general economic conditions preceding the crash on the New York Stock Exchange in the fall of 1929 were much as they are now. This crash triggered the depression of the 1930s. The "severe contraction of the money supply" mentioned by H. C. Bailey in his letter, "Self-Sustaining" (Sept. 21), came later and augmented the depression, but it was not an original cause. The cause is explained by Stuart Chase in his book *The Economy of Abundance*.

Chase's analysis explains the evolution of our economy into this era in which we increasingly produce in an economy of abundance but continue to market in an economy of scarcity, thus creating our economic imbalance. Our "overproduction" of some agricultural commodities (wheat, cotton, etc.) and some industrial commodities substantiates Chase's position. We have never corrected these maladjustments but have ridden along on a "make-work" program, with an annual deficit, from 1932 to '41, and on a war economy inflation since then.

Surely no one can study the laissez faire economic development of our nation, with its resultant and recurrent booms and busts, and believe that we have a really free economy which can be long self-sustaining. Mr. Bailey's reference to "a chronic insufficiency of private demand" misses the point. It is a "chronic insufficiency" of private purchasing power that stifles our economy.

In your Sept. 14 issue Harold S. Fowler concluded his letter, "How to Think Ahead," by stating that "Labor could make plowshares . . . as easily as guns." Agreed; but the difference in the markets in which they are sold makes guns more potent in promoting "business," in the worst sense of the word. Guns are sold in an economy of abundance (the Pentagon has an insatiable appetite for them and Uncle Sam has a purchasing power limited only by our taxpaying power), while plowshares are sold in an economy of scarcity, in which most buyers have limited (some have very limited) purchasing powers. If, under the leadership of the Prince of Peace, we will make the abundant life for all people our chief objective and implement it by making such changes in our economic processes as will secure an equitable distribution of income to all people, plowshares can be sold in abundance and guns can be forgotten. If we are inclined to think that that is a great idea if it would just work, let us realize that *now* is a time for greatness and, with the help of God, make it work, democratically.

Your editorial, previously mentioned, suggests that our government engage in "a large expanding . . . program of public works . . . coupled with a steady and for a long time expanding program of peaceful economic aid to the world's underdeveloped areas." That, I am sure, would provide an abundant market for plowshares, stabilize our economy and also maintain democracy, provided we overcome the resultant tendency toward "statism" by our sufficiently increased and enlightened popular participation in the management of our national affairs, motivated by a greater sense of Christian responsibility toward our nation and the world.

Boulder, Colo. FRANCIS S. COYLE.

Southern Presbyterian Record

SIR: I believe that James McBride Dabbs, in his "Ironies of '55, Southern Style" (Oct. 26), made as unfortunate a selection for illustrating a fact as could have been made when he chose the Presbyterian Church, U.S., General Assembly action as indicative that "the preachers of the south have moved slowly to oppose segregation." The facts of the case are completely otherwise. The Presbyterian Church, U.S., took formal action *within ten days* of the first decision of the Supreme Court. There is nothing slow about that.

Further, the report which was approved by the 1954 General Assembly was prepared *before* the decision of the Supreme Court was announced, and was drafted as the understanding of our denomination's Council of Christian Relations of the general opinion of members of the church. Insofar as this was true, it seems that the Presbyterian Church in the south was moving even more rapidly than the nation through its high court.

It is true that the second General Assembly (that of 1955) to act on the segregation issue took an even stronger stand than the first (293 to 109, as compared with 236 to 168 in 1954), but a sizable majority expressed quite clearly the feeling of the church almost simultaneously with the Supreme Court decision.

The basic statement that the preachers of the south have moved slowly may be true in some cases, although my impression is that they have provided inspired and dedicated leadership in their efforts to educate and guide their people. But to choose as proof of slow movement the denomination that moved more quickly than any other shows a certain lack of knowledge of facts down south.

BLUFORD B. HESTIR.
General Council,
Presbyterian Church, U.S.,
Atlanta, Ga.

Letters from the South

SIR: I am enclosing a copy of the *Jackson Daily News*, one of the leading daily newspapers in Mississippi, and I am marking what I want you to read. You will see how we people in the south treat a good Negro. This is not an accident. Such treatment is universal and is characteristic of how the white people in the south feel toward a good Negro.

The trouble with you and others who think like you is that you do not know the nature of the black man. Abraham Lincoln, Thomas Jefferson and other statesmen of that day knew the black man by actual contact. They also knew the history of the black race. I too know the black man by actually living around him and dealing with him for 50 years or more, and I agree with Lincoln and Jefferson and other statesmen that the black man and the white man cannot live together in peace with social and political equality.

I have been reading your paper for many years and I have gained some information from it and on account of your wide circulation, and perhaps your influence, I am writing you again.

To illustrate, I am sure you saw in the daily papers a news item from Chicago, dated Oct. 17, Associated Press, that the annual state conference of the National Association for the Advancement of Colored People urged that the federal government take over the Mississippi state government until Negroes are "permitted to vote." As I understand, Adam or Clayton Powell, I do not remember now which it is, a Negro congressman from New York, a large per cent white and as I understand a Baptist

preacher in a large church in New York, made the statement that he was going to introduce a bill in Congress asking the United States government to take over Mississippi and run the affairs of Mississippi under martial law until the people in Mississippi quit interfering with the Negroes and their voting. If you doubt that statement I will send you the clipping from the daily papers which I have in my scrapbook.

That is an act of rebellion and is in keeping with the Negro's nature. You can't change human nature by education, Christianity or religion or anything else. Human nature is the same yesterday, today and tomorrow. This Negro, Powell, is an educated Negro, yet you haven't changed his nature. I think I know from history and experience with the Negro his nature, and some of the church people are doing this country a grave injustice and your magazine is doing the people a lasting harm by continually advocating the mixing of the races which means a mixing of the blood which means a destruction of the church, the school and the government.

No mixed race has ever succeeded in organizing or maintaining a civilized government and I defy you or anyone else to give me any historical evidence that they have. I am saying this to you as I am saying it in public with the hope that the white people and the Negroes will realize that what you and others are trying to do is an impossibility. . . .

This is not a church question or a religious question; it is a state question and a political question. I have read with interest your editorial condemning the mixing of church and state and you calling names, in that you have condemned the Roman Catholic Church for believing and teaching the mixing of church and state. I have agreed with you, but it looks to me like you are doing the same thing you have condemned the Roman Catholic Church for doing. You and other church people are trying now to make a religious question out of a political question and doing the very thing that you have condemned the Roman Catholic Church for doing. I believe I am consistent. I condemned the Roman Catholic Church for mixing church and state and I am now condemning you and other church people who have gone into this question of segregation of the races on a religious or Christian basis, when neither is involved. It is strictly a political question and you are trying to mix church and state in my opinion.

Do not hesitate to disagree with me but give me some reason. Don't just shrug your shoulders and say he is a southern hotheaded man, because that does not answer anything. Do not say I am intolerant because that is not true and do not say I am a bigot because that is not true. Do not say I am ignorant because that is not true. I believe I am fairly well educated. To begin with, I am a graduate of the University of Mississippi and I have had 50 years' experience as a student and I believe I am not ignorant. I do not say you are ignorant; I say you are misled or else you just do not understand the facts.

If you will come to Mississippi and associate with the Negroes for 60 days, if you do not change your mind I will apologize to you because I know you will. Every person who has come from the north and east to Mississippi in the last few years, and there have been hundreds and perhaps thousands, have changed their minds, and have expressed themselves in the newspapers that they had the wrong conception and that they now agree with the southern views. Good to Negroes, yes; kind to them, yes; help them, yes; but give them political and social equality, no.

Brookhaven, Miss. HUGH V. WALL.

SIR: An octogenarian, subscriber and reader of The Christian Century for many years, I have regarded this publication as the fairest and broadest Christian journal in America. For half a century I have endeavored to promote friendly and cordial relations between all sections of our country and have seen sectional prejudices gradually abated from the intense feeling that prevailed during the carpetbag and Reconstruction days of my childhood until now. My observations have led me to believe that racial antipathy, inherent in nature, whether divinely implanted or as the result of other causes, is mistakenly called race prejudice.

Judging by current innuendo appearing in both the religious and secular press, I have been forced to the conclusion that the cultivation of sectional prejudice is a greater disservice to national unity than the reluctance of certain communities to conform to the revolutionary decree of the Supreme Court. The laws of nature, sometimes called evolution, will ultimately amalgamate all races and a future brown race will dominate the earth. I doubt that even the northern people would vote in a referendum for the complete amalgamation of the races.

I have for a quarter of a century refrained from using the sectional nomenclature, "southern" and "northern," but the caption "Ironies of '55, Southern Style" (Oct. 26) dashes that reform of sectional courtesies into the dust and tends to revive and cultivate the sectional animosities growing, not out of the abolition of slavery or the Civil War, but out of the maladministration of the seventies. The national administration at Washington repudiated the policies of Lincoln, who declared in the Lincoln-Douglas debates that the Negro could never be the equal socially or politically of the white race.

The northern press falls into the fallacy of arriving at and announcing a universal from the premise of a particular. A well known radio broadcaster on a national hook-up on the night before the beginning of the Till trial in Mississippi announced that "not the accused, but Mississippi justice" would be on trial. In this statement more than two million loyal citizens were maligned. It would be equally logical for southerners to assume that the eight million people of Illinois were equally culpable in the brutal murder of three teenage boys whose mutilated bodies were found in a ditch just outside Chicago.

The radio and press have reviled the jury in Mississippi that gave the accused the benefit of the doubt, but the radio and press would have hanged the accused without benefit of jury or counsel. . . .

No southerner has reviled the Supreme Court as the press has reviled the Till jury. Would it be a greater crime on our part if we should think the Supreme Court erred? The court is not immutable or always free of error. A prior Supreme Court ruled that "equal facilities" were adequate, and for a quarter of a century the states have endeavored to comply. The Supreme Court, however, conscious of the perplexities involved in so radical a social revolution as the integration decision involves, referred the matters to the district courts, and fixed no time for the implementation of its decree.

My complaint against The Christian Century, the radio and other agencies and mediums of free speech, is a remonstrance against the cultivation and promulgation of sectional prejudice. It should not be made to appear that the prejudice of the north vs. the south is stronger than any southern man's prejudice against the Negro race.

FRED H. FORD,
Stated Clerk of Presbytery.

New Orleans, La.

Princess Margaret

SIR: Only one who stands on the outside of the British Commonwealth could write so cold an editorial on the decision of Princess Margaret as appears in your issue of Nov. 2. While it is true that the royal family and the Anglican church are deeply rooted in the political structure of the British nation, still decisions are made by persons. A princess has made a noble decision that bears the marks of true Christian selflessness, of consideration for others, for the church and for her own family. The influence of her choice will go a long way toward stemming the tide of "free love" and upholding Christian family ideals.

Here is no rationalizing of personal desires, but an acknowledgment that there are rules in a moral world. She stands to gain nothing in personal happiness, and indeed perhaps has sacrificed her only chance for such in terms of home and family life.

How the church can lose when an individual backs up its teaching with a decision of this caliber is difficult for me to see. It may lose popularity among those who do not cherish Christian ideals anyway, but Christ lost popularity too, for the enrichment of us all.

Let us thank God for persons in the public eye who can and will make great decisions for Christ and his church.

CARL ZURBRIGG.

Knox United Church,
Drumheller, Alta.

NEWS of the CHRISTIAN WORLD

In 7th Assembly, United Church Women Look at World Revolt

2,200 Delegates Consider Implications for Christians in Current Asian-African Aspirations—Express Opinions in Group Enterprise—Mrs. Theodore O. Wedel Elected New President

CLEVELAND, Nov. 10.—Concluding his address to the Seventh National Assembly of United Church Women here this morning, Chester Bowles, former ambassador to India, declared that the revolution sweeping Asia and Africa is *our* revolution. It is motivated, he said, by the same desires as inspired ours in 1776—for self-government, dignity as individuals, a chance for rapid economic development widely shared, an end to violence. Let us accept this revolution as such, he urged, fostering it by exerting on the nations involved not military power but the power of ideas, of cultural and spiritual sharing.

That the 3,000 or so women listening in Cleveland's auditorium not only were not shocked by the implication that they have a part in this revolution, but were aroused to enthusiasm by it, testified to the thoroughness with which through previous sessions they had explored the nature of our revolutionary world from the viewpoint of "The Working of His Power." Their response belied the "insular housewife" impression they must have given Clevelanders as they hurried to and from the lakefront auditorium bearing their heavily laden bright orange shopping bags, handed out on registration as a spur to the acquisition of "literature."

Different Words, Same Challenge

The women had heard the challenge of the East and Africa described as one requiring immediate, not long-range, response in the initial report by their president, Mrs. James D. Wyker, on her experiences as a member of the international fellowship team sent by U.C.W. last spring to confer with Christian women throughout the world, particularly in Asia and Africa. They had heard it presented in the other formal addresses—by M. A. Thomas of the Church of South India ("If we believe that God is Lord of history . . . we have to look for his guiding hand in the events of today. He speaks to us from the whirlwind. [He] is working out his purposes in and through the revolution"); by Mrs. Eleanor Roosevelt ("Unless we constantly fight communism on the economic, cultural and spiritual fronts, we are apt to wake up some day and find a Communist world"); by James H. Robinson of Harlem's Church of the Master ("Though the hour is late, we must help achieve freedom for all men not because it is good for us, or a defense against communism, but because it is the way and the will of God"); by Herman F. Reissig ("No Christian should . . . be so anxious about the dangers of the new situation that he cannot . . . see in it a great new opportunity for the Christian church").

Above all, the churchwomen had heard the aspirations of the revolutionary areas voiced from the platform and in frequent conversations by the 40 or so Protestant women who had been enabled to come to Cleveland by U.C.W., by the mission boards of several denominations and by the National Council's Division of Foreign Missions. Some were already in this country as students; others came directly from abroad. Among them were representatives of eight educational institutions which U.C.W. World Day of Prayer funds help support. All were distinguished in one way or another as active churchwomen. Mrs. Astanti Iskander, for instance, is president of Indonesia's Christian women's organization; Mrs. Jorge Quismundo and her husband are the first missionaries sent out from the United Church of Christ in the Philippines; Ivy Kahn is head of the Y.W.C.A. of India.

Word from Back Home

Some of the women from overseas were burdened by tragic developments in their homelands—Esther Jawahir Masih, for instance, by news that since she left a month ago dozens of church schools and the homes of parish members in the Anglican diocese of Lahore, of which her husband is archdeacon, have been swept away by the worst floods in West Pakistan's history. There were signs of two-way workings of Christian love: for one, the £7 which Christian women in Uganda had raised and committed to Mrs. George Sembeguya (wife of the colony's minister of health, mother of six children) for delivery to child victims of the Connecticut floods.

The days at Cleveland began with prayer services in local hotels, each led by an overseas visitor. Then, at the auditorium, came a period of Bible study led by Rachel Henderlite, professor of applied Christianity and Christian nurture at the Presbyterian, U.S., Assembly Training School. Meditations were based on the book of Ephesians, which had been assigned as preassembly conditioning for a new look at the place of women in the church. To improve that place is a continuing aim of U.C.W. As the delegates were reminded by Mrs. W. Murdoch MacLeod, executive secretary, some Protestant communions, while voting freely for desegregation of the races, persist in "spiritual segregation" for women either by actual vote or by remaining silent on the issue.

Up from the Pew

There was no occasion here to lament the lack of opportunity for ideas to climb from the floor *up*. For two hours on Tuesday and Wednesday afternoons, in a procedure perhaps never before tried on so large a scale, the 2,200 registered delegates on the vast floor became 200 intimately consulting sections, separated by an ingenious checkerboard of vacant seats.

Discussion in the 200 sections was to a certain extent based on guiding questions all prospective delegates had had a chance to discuss back home in local councils—questions on personal dedication, group stands on public issues, U.C.W. procedure. But there was no limit on what might be brought up—and large numbers of issues *were* brought up. Each woman had a chance to voice her opinion without "direction" from above. Little time was wasted on nonessentials; discussion was serious and to the point.

Finally, conclusions and suggestions were

(Continued on page 1381)

Upper Peninsula In Self-Survey

Michigan Denominational Officers Tour Region to Lead in Study of Needs—Sockman at Reformation Rally

DETROIT, Nov. 2.—A team of denominational administrators led by Kenneth G. Neigh, chief executive of the Michigan Presbyterian synod and president of the Michigan council of churches, has just returned from touring the state's upper peninsula in a weeklong series of conferences on Protestant needs and resources. The council-sponsored project brought together pastors, Christian education leaders and lay men and women to one-day meetings in Sault St. Marie, Negaunee, Hancock, Iron Mountain and Escanaba. With the aid of statistics assembled in part before the visit the team helped local leaders evaluate their own church and church-school strength in proportion to the population and in the light of the national picture. Special sessions were held for Christian education leaders and representatives of United Church Women. Among the executives accompanying Dr. Neigh were Frank P. Madsen, United Lutheran; Bishop Herman R. Page, Episcopalian; Charles Wolfe, Methodist; Mrs. B. R. Donaldson and Mrs. Carl Graham of Michigan's United Church Women; and Harry J. Lord and Raleigh E. Sain of the church council's staff. The council hopes to arrange similar conferences in other parts of the state.

Reformation Festival Hears Sockman

More than 4,000 people assembled at the Masonic Temple for Detroit's ninth Protestant Reformation Festival. In the main address Ralph W. Sockman of New York declared: "Martin Luther and the Reformers won for us the right to have the open Bible. What we need now is for more of us to open our Bibles." Acknowledging an upsurge in religious interest, Dr. Sockman asked, "Can we develop this current religious interest into a real spiritual revival?" He challenged the churches to use the breathing spell created by the Geneva conference of foreign ministers "to show the world that the cross has more hope to offer than the Kremlin." Presiding at the rally was the general chairman, Samuel C. Weir, and 30 denominational and council of churches leaders shared the platform with

Gov. G. Mennen Williams. The same evening Dr. Sockman spoke at a Reformation festival at near-by Birmingham.

Presbyterians Hold Mass Meeting

Addressing a ministers' luncheon and a dinner and mass meeting at Jefferson Avenue Presbyterian Church, Paul S. Wright, moderator of the General Assembly of the Presbyterian Church, U.S.A., charmed Detroit Presbyterianism with his winsome spirit and awakened the churches to renewed action in several areas of spiritual concern. He urged "support of the overture of the General Assembly to the presbyteries for favorable action on the ordination of women" and pleaded for "definitive action on the recommendation that church membership be made inclusive." Harold Paul Sloan, Jr., retiring moderator of the Detroit presbytery, presided at the meetings, and Herbert Beecher Hudnut, newly elected moderator, was in charge of arrangements.

State Fair Sunrise Service Crowded

Under a blue autumn sky, 10,000 people came together at the Michigan fairgrounds band shell for the sunrise service which the Detroit council of churches sponsors annually in connection with the opening of the state fair. Warner H. Cole, president of the church council, conducted the service, and Louis H. Evans, preacher at large for the Presbyterian Church, U.S.A., gave the sermon. "We are here to recognize God as the giver of our prosperity," Dr. Evans said. "This is a good old custom, . . . started by our forefathers when they gave thanks for corn and clams along a Pilgrim seashore." "Communism," he continued, "spawns on an empty stomach. You can defeat it with your fields and crops." But, he pointed out, raising "a great crop of human beings" is even more important.

Baptists Warned On Alcohol

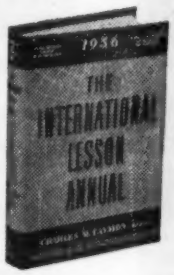
"I believe in total abstinence because of what alcohol is and what it does to people," Franklin Nelson, Wisconsin businessman who is president of the American Baptist Convention, told Michigan Baptists at their convention in Alpena. "Alcohol is a narcotic poison, harmful in small doses and deadly in large doses. The way to be sure not to be a candidate for alcoholism is to abstain from the use of alcohol." James Rodney Branton of Colgate-Rochester Divinity School gave a series of Bible expositions at the convention. Julius Fishback, pastor of First Baptist Church, Lansing, was elected to succeed Robert Johnson, Ann Arbor layman, as president.

And So Forth

The Ukrainian Evangelical Alliance of North America convened in Detroit this fall as guests of the Ukrainian Evangelical and Reformed congregation here. Basil Kusiw was elected president and Wladimir Borowsky, the host pastor, executive secretary.

James E. Wagner, national president of the Evangelical and Reformed Church, captivated Detroit ministers at their recent annual retreat with addresses on "If I Were to Return to the Pastorate" and "Preaching Behind the Iron Curtain."

G. MERRILL LENOX.



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Mexicans Cheer U.S. Marines

Corps' Flood Rescue Work Blots Out Old Hostility—Report Damage to Protestant Property

MEXICO, D. F., Nov. 5.—The unbelievable has come to pass: in movie theaters all over the country people are bursting into applause when the picture of a high U. S. marine officer appears on the screen. Up to a few weeks ago the average Mexican associated the U.S. marines with the landings at Veracruz in 1914 and with similar incidents in sister Latin American nations. But that has changed. The newsreels show Admiral Miller of the U.S. carrier Saipan being decorated by Mexican officials in Tampico for the prompt assistance he and his men so courageously rendered in rescuing hundreds of our countrymen during the great September flood which ruined Mexico's first oil town. (See this correspondent's newsletter in the Oct. 26 Century, p. 1248.) Another shot shows a crowd of Tampicans cheering and waving farewell as the helicopter squadron which did most of the rescue work takes off from its improvised landing field. A close-up reveals a ragged old man wiping away his tears with one hand and waving good-by with the other. It was, by the way, in Tampico that the "incident" between Mexican forces and American marines occurred which resulted in U.S. occupation of Veracruz.

Salvation Army Plays Splendid Role

What a splendid part the Salvation Army played during the flood disaster is now known. That organization's posts in Mexico City, where the floods started early in September, and in Tampico, which was inundated a week later, mobilized 100 per cent in personnel and resources to give aid. While the women distributed hot coffee, food and clothing to the refugees and led them to shelters, the men made trip after perilous trip across the raging waters in rowboats to rescue people perching on trees, balconies and roofs that threatened to be swept away at any moment. The Salvation Army's sacrificial efforts have given Catholics here a new idea of what Protestants are really like, an idea very different from that which their church leaders have tried to create. Mayor Ravize of Tampico permitted the press to photograph him with his arm around S. A. Capt. Alejandro Guzmán. "The Red Cross has done this for us professionally," the mayor said to Guzmán, "but you of the Salvation Army have done it out of your heart."

Protestant Churches Shelter Catholics

Many Tampico Catholics were lodged and given food and clothing in near-by Protestant churches outside the city's disaster area. Hundreds found shelter in the Roman Catholic cathedral. A press dispatch discloses that when the waters were at their peak and the suffering at its worst, a committee of Tampico ladies went to the state governor, who was directing relief operations on the spot, and asked him to have the cathedral cleared; they wanted to have masses said, and the refugees were in the way. The governor, the dispatch states, told them curtly: "I believe that God will be served better by helping and keeping these people there than by the masses." The ladies did not insist.

Church Damage in Tampico Severe

Reports of the damage to Protestant property and people in the flood areas are beginning to arrive at the Evangelical Council's office here. First official report received was that of the Associated Reformed Presbyterian Church, whose main center is in Tampico. The church building, which stands in the higher section of Tampico, was not reached by the waters, but its roof was badly damaged and the roof of the annex was swept off by the winds. The A.R.S. chapels in Miramar, Panuco and San Miguel were totally destroyed, as well as the parish house in Panuco and the church annex in Ciudad Madero. No personal casualties are reported, but 35 houses of members of the congregations were destroyed, leaving as many families homeless. The report adds that the annex of the Episcopal church, the Salvation Army's chapel and orphanage, and the chapel of the Church of God, all in Tampico, were completely wrecked.

Outdoor Masses Flout Constitutional Ban

Led by high dignitaries, over 30,000 Roman Catholics pilgrimaged to Cubilete mountain in Guanajuato state last Sunday to participate in the outdoor masses celebrated there before the 125-foot statue of Christ the King—this despite the express prohibition in our constitution of public worship outside officially declared churches and chapels. Referring to religious freedom for Catholics Martín del Campo, bishop of the Guanajuato diocese, told reporters: "We are not well, but we are in less bad shape than before. The practical situation is better, but the legal situation remains unchanged." The bishop paid a tribute to Pres. Ruiz Cortines and his immediate predecessors, Miguel Alemán and Avila Camacho (the latter recently deceased), under whom, he said, relations between the state and the Roman church had improved.

No Hindrance Put on Catholic Schools

Church-sponsored schools are likewise outlawed under the Mexican constitution. Nevertheless, in a recent public address Bishop del Campo cited a list of Roman Catholic schools in his diocese. "Government inspectors do not hinder us," he said. "Indeed, the mayor of Dolores came to see me the other day about a school for his town, and I am going to open one for him."

Audiovisual Workshop For Seminarians

A three-day workshop in audiovisual aids was held recently at Union Evangelical Seminary in this city. Students from the local Baptist and Presbyterian seminaries also attended. The workshop was sponsored by the audiovisual commission of the Evangelical Council and led by M. Garrido Aldama of the (U.S.) National Council of Churches' Committee on Cooperation in Latin America.

G. BARZ-CAMARGO.

Elect 'Middle-of-Road' Bishop

Oregon Episcopalians Choose Carman as Coadjutor—Western Springs Tribes Launch Education Program

PORTLAND, ORE., Nov. 10.—By an overwhelming vote from the lay delegates James W. F. Carman, dean of Trinity Cathedral, Phoenix, Ariz., was elected coadjutor bishop of the Oregon Episcopal diocese at a special convention here Oct. 17-18. The convention was held at the request of Bishop Benjamin D. Dagwell, who wished to have a coadjutor ready to succeed him when he retires in 1957. From the beginning it was plain that high and low churchmen disagreed as to the type of man most desirable for the post. Twelve candidates were presented, six from Oregon and six from other states. Keenest contest was between Dr. Carman, who is conceded to be a "middle-of-the-road" clergyman, and Leslie Wilder, Jr., of San Mateo, Calif., who was considered the Anglo-Catholic candidate. Dr. Carman assumes his duties as coadjutor in January. During the convention Episcopal churches throughout the diocese held a continuous vigil of prayer seeking divine guidance for the proceedings.

Warm Springs Indians Plan Education

While the federal government is pouring money into an emergency effort to educate Klamath and other "terminated" western Indian tribes for their role as independent citizens, the Warm Springs Confederated Tribes have initiated a notable educational program of their own. This group, numbering 1,209 persons, plans to put $40,000 annually into a scholarship fund and hopes to see ten of its people graduate from college each year. Already 13 of its young men are attending various Oregon institutions of higher learning, training in forestry, agriculture, engineering, education, law, business administration and other subjects that will fit them for leadership of their people. There never has been a Warm Springs Indian who graduated from college. Indeed ten years ago there was no Warm Springs Indian in high school; the first one to get that much schooling graduated in 1949.

Vernon Jackson, 36 and father of four children, is one of the 13 Warm Springs men who are at college. He is secretary-treasurer of the tribe but has been given leave to major in finance and taxation at the University of Oregon. Speaking of the program Jackson commented: "Our most important asset is our children and we want to develop that asset."

Consider Possibilities For Klamaths

An interim committee of the Oregon legislature recently held a hearing at Klamath Falls to consider problems raised by the federal government's relinquishment of jurisdiction over the Klamath Indian reservation. Evidence revealed that tribal holdings include 865,000 acres of land (of which 110,000 acres are virgin timber) and that when reservation assets are finally liquidated each member of the tribe will

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receive approximately $30,000. Further evidence disclosed that 520 families on the reservation have an average annual income of $4,000, including per capita payments from the government. A breakdown of income showed that 35 per cent of the enrolled tribesmen make a living without per capita payments, 20 per cent need some such assistance, and 45 per cent depend on it entirely. It would seem that this tribe has adequate resources for progress, but so far it has not shown a vigor matching that of the Warm Springs tribe.

Conference Cites 20 Rural Churches

The annual town and country church conference sponsored jointly by the state church council, farm organizations and the extension department of Oregon State College was held Oct. 24-27 on the state college campus at Corvallis. Leaders were Gene Carter of the Pacific School of Religion, George Kerr of the United Presbyterian Church's town and country department, Jack Wright of the University of Washington's rural development department, and Raymond Miller, consultant to the FAO. Twenty of the state's rural churches were cited for outstanding achievement during the year in improvement of church property, in church organization and in community service. These churches reported that their members gave over 49,000 hours of volunteer labor to improving the property, as against 7,064 hours of paid labor; otherwise most of them could not have made the renovations required to meet the needs of Oregon's rapidly growing population.

Linfield College Develops Electronic Device

Linfield College, American Baptist-related school at McMinnville with an enrollment of about 700, has won national recognition as a physics research center. Under the leadership of Walter C. Dyke, 40, its laboratory has developed a 1-billion-watt field emission cathode which bids fair to revolutionize methods in certain scientific fields. The Linfield board of trustees has authorized establishment, as a subsidiary to the college, of the Linfield Research Institute, first of its type in the northwest.

And So Forth

Henry J. Hokenson, for 10 years regional director of American missions in the Augustana Lutheran Church's Columbia conference with his office in Portland, leaves in December for Minneapolis to become treasurer of his denomination's Board of American Missions and director of church extension.

Elbert D. Riddick, pastor of the Church of the Good Shepherd, formerly an Episcopal church but no longer associated with the Oregon diocese, and chairman of the Civil Freedom Committee, which in 1953 tried unsuccessfully to get the state's civil rights law repealed, has run into difficulties with police for beating a pregnant Negro woman and her child with a rake. He was found guilty and fined for assailing the woman and her child while they were passing his home, which also serves as the church. He had ordered them off the sidewalk and warned them, "I do not want you black people walking on my sidewalk."

MARK A. TALNEY.

Connecticut Hit By New Floods

October Devastation Termed Worst in Nation's History—Church Damage Less Than in August

BRIDGEPORT, CONN., Nov. 8.—Connecticut is still flood-conscious. The severe October floods, coming on top of the August devastation, hit many communities still struggling to get back on their feet from the earlier onslaught. Parts of Fairfield county, especially the Stamford-Norwalk area, were paralyzed for days, with commuter trains not running and the famous Merritt parkway impassable. Damage to the New Haven railroad is estimated at $12 million. Red Cross expenditures the first 10 days were $6.5 million, with $1.5 million going to Waterbury alone for houses, furnishing, clothes and food. Damage to industry and to public buildings will top $100 million. Six thousand people in the state needed assistance. Lives were lost in both floods, as homes were washed away with, in most cases, practically no warning. Sen. Prescott Bush of Connecticut, testifying at the disaster-insurance hearings in Washington, said: "This is the greatest disaster that has ever struck the U.S. . . . Destruction of family life, of homes and of jobs has been almost a fantastic thing in our area. But the people have behaved and acted magnificently." Churches continue their efforts to raise funds for flood victims and for repair or replacement of damaged churches, of which there were fewer in October than in August.

Interracial Pulpits Arrive

When Old Mystic's Methodist Church installed Simeon P. Montgomery on Oct. 2, it marked the first time in Methodist history that a Negro became minister of an all-white congregation. Roland Avery, chairman of the board of trustees, said that the church had chosen Mr. Montgomery because "we wanted a good pastor." Charles Hutchinson, district superintendent, suggested that the Methodists could go a step further: "Wouldn't it be a good idea now if one of our Negro congregations called a white minister to serve it? It's time now to make it reciprocal." For some years two Congregational Christian churches in the state have had pastors whose racial backgrounds differed from their congregations'—William T. Thistle, a Negro, at Stafford Springs, and James B. Yee, a Chinese, at East Hampton.

Roman Catholic Building Boom in Connecticut

The Roman Catholics of Fairfield county are engaged in a $10 million building program. Five high schools are planned, with one in Greenwich now in use and construction of separate schools for boys and girls under way in Bridgeport. The recent $4 million drive for the dual schools was oversubscribed. There are new grade schools in Fairfield, Trumbull, Greenwich and Springdale; additions to schools in Norwalk, Stamford, Danbury, Greenwich and Riverside. These nine facilities cost $3 million. Since the Bridgeport diocese was organized two years ago, eight new parishes have been created; their building operations cover five new churches, three convents and three rectories.

Camp Rises in Wilderness Through 'Do It Yourself'

A modern camp and conference center is being built in the wilderness near North Stonington through a combination of traditional Yankee thriftiness and modern "do it yourself." The Connecticut Baptist convention is already using the first unit of the camp on Billings Lake, which when completed will handle 128 people. The genius behind the venture is Rev. M. Edward Clark of the convention, who begs building materials, sets up summer work-camp projects on the site, does construction work in the summer, creates camp equipment in his spare time over the winter, and farms out to volunteer craftsmen a variety of skilled jobs to be done in basement workshops. Elaborate electric kitchens contrast sharply with the primitive surroundings of the camp. A mile-long lake front looks out on an island which will be used for overnight camping.

Layman Returns from Abroad With New Missions Ideas

John H. Ives of Greens Farms has 53 speaking engagements this fall and early winter as a result of a four-month round-the-world visitation made earlier this year. He inspected Congregational churches and missions in 14 countries under the joint sponsorship of the Congregational Christian General Council and the International Congregational Council. Much of his time was spent in Australia counseling laymen on modern techniques of every-member canvasses and church finances. His observations in India and other nations coming to new life under independence convinced Mr. Ives that our Western missions should put complete control of the Asian churches into Asian hands as soon as possible. "Exchange of Christian leaders between our countries might replace our present form of mission work," he says. "Even as we may still have something to offer them, so have they something to offer us."

And So Forth

Connecticut's second-worst polio year is in the making. With eight weeks more to go, 617 cases and 17 deaths have been reported, just 37 fewer than in 1949. However, paralysis is only half that of past years. Among the 116,000 children receiving polio vaccine, there was not a single death and only six mild cases of paralysis.

Hartford Seminary Foundation has called Elwood Street as its first full-time professor of social work in its Institute of Social Service. During the first semester Dr. Street has been on leave of absence to help organize the first United Fund drive in Bridgeport, where since 1947 he has been executive director of the community chest and council.

In cooperation with the Greater Hartford council of churches, Hartford hospital arranged four weekly meetings for pastors during October and November. Physicians, medical social workers and nurses discussed "The Minister in the Healing Team," "Emotional Factors in Illness," "Mental Illness" and "Rehabilitation."

FRANK L. HUTCHISON.

Steal a March on Reformation Meet

Kansas City Churchmen Find Auditorium 'Sewed Up' for the Day—Notable Work at Indian School

KANSAS CITY, MO., Nov. 10.—No interdenominational Reformation Day service could be held in Kansas City this year because local church council officials were unable to secure the arena of the municipal auditorium for this purpose. In an editorial in the council's monthly *Clarion* the president, Thomas P. Lindsay, says: "On consulting the auditorium engagement book Mr. Hoff, the manager, showed us that the municipal auditorium had been engaged in December (contract actually signed Sept. 8, 1955, according to auditorium records) by the Diocese Council of Catholic Men. The auditorium management has been most gracious in trying to clear up this misunderstanding, but the fact remains that through 1958 the council of churches will not be able to contract for the main arena on the last Sunday of October. Negotiations are still being pursued, and correspondence has been sent to the auditorium requesting dates for the next several years so that there may be no misunderstanding in the future."

Lutherans Have Rally Of Their Own

An all-Lutheran Reformation festival was held at St. Mark's Lutheran Church here Oct. 31. Main speaker at the event, which was attended by members of all Lutheran congregations in the area, was Theodore Matson, pastor of Ebenezer Lutheran, the largest Augustana congregation in Chicago. His address was entitled "It Is Time to Wake Up." Dr. Matson will soon go to Minneapolis to become executive director of American missions for his denomination.

Kansas Church Joins Year-Long Vigil

For 24 hours beginning at 6 a.m. Oct 1 Old Mission Methodist Church here took part in the year-long prayer vigil which began in Nashville on New Year's Day 1955. The Methodist Board of Evangelism, which has its headquarters in Nashville, is sponsoring the vigil, purpose of which is to advance the work of missions and foster a deeper spiritual life. The board requires that at least 24 persons volunteer to participate before a congregation may carry on the vigil. Old Mission was the first church in this area to take part. Its pastor, Benjamin L. Schmidtke, and seven members opened the watch. By the end of the year more than 365 churches will have joined in the vigil, for in some 24-hour periods the watch is duplicated.

Haskell Indian School a Focus of Interest

Haskell Institute at Lawrence, Kan., probably the best known Indian school in the country, becomes the focus of new interest as Christians of many denominations pursue the current National Missions study theme, namely, the American Indian and his needs. Haskell is the only Indian school that is accredited not only by the state but also by a regional accrediting agency (North Central), which means that its graduates can enter colleges in many states without examinations. Its outstanding success, however, lies in preparing Indian youngsters for life away from the reservations as normal American citizens. Its special Navaho program, for example, in just five years molds into capable citizens young people who, when they enter the school, are so ignorant of the major culture that they cannot even speak its language and for a time must carry on in their own tongue. Haskell's object is not to negate Indian customs and beliefs but to stress in positive fashion modern American ideas and techniques in order to fit young Indians for participation in the nation's life at all levels. Thus it is a symbol of opportunity for the Indian. Latest statistics show that there are 105,000 school-age Indian children in the U.S. Of these, 34 per cent attend federally supported schools like Haskell, 56 per cent attend public schools, 9 per cent mission and other schools, and 10 per cent no school at all.

In Brief

The go-signal for improving hospital service hereabouts has been flashed by the recently organized Kansas City Area Hospital Association, which represents 27 hospitals in 9 counties with some 1,200,000 population. The association has employed a full-time director and mapped out plans for cooperation. Latter-day Saint Bishop G. Leslie DeLapp, president of the association, says that the idea is to deliver the best possible service for the money available.

Establishment of a theological seminary at National College here was approved by the Southwest Missouri Methodist conference, meeting at Springfield Sept. 28. The proposal will be submitted to the Methodist General Conference when it convenes at Minneapolis next April.

One of the newest and most unique theological schools, the Rural Seminary at the University of Minnesota, enrolled 32 students this fall. Opened in 1952 to train a ministry for the town and country church, it is multidenominational in both faculty and student body. Mark Rich is professor of the rural church department.

The St. Joseph, Mo., chapter of Protestants and Other Americans United for Separation of Church and State conducted a rally on Oct. 13 at which Emmett McLoughlin, former Roman Catholic priest and author of the best-selling *People's Padre*, was the speaker.

The leadership education committee of the Kansas council of churches conducted its fifth annual coaching conferences Oct. 24-27, at Great Bend and Emporia. Purpose of these conferences is to instruct people who will teach leadership education courses in their denomination, community or local church. WENDELL K. PATTERSON.

Young Methodists Prepare for Three-Year Mission Terms

Forty young Methodists just out of college received training this summer at Scarritt College, Nashville, in preparation for three-year periods of service in Methodist mission centers abroad. This is the eighth year for this "Fellowship of Christian Service" program.

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Lilje Keynoter at Reformation Rally

5,000 Minneapolitans Hear German Bishop Extol Luther—Atheist Opens War on Military Chaplains

MINNEAPOLIS, Nov. 9.—Ten thousand people filled every seat in the Minneapolis auditorium for the Lutheran Reformation Festival, and another 1,500 had to be sent to near-by Central Lutheran Church to take part in the celebration via loudspeaker. Main speaker was Hanns Lilje, bishop of the Church of Hannover, Germany, and president of the Lutheran World Federation. In his sermon Bishop Lilje said that the main point of Luther's teaching, which started the Reformation, was that "you must not obscure Christ, you must not prevent people from seeing that there is salvation in the world; Christ came to make it quite clear that there is salvation." "That," he continued, "is the treasure which the Lutheran Church cherishes above everything else." Oscar A. Benson, president of both the Augustana Lutheran Church and the National Lutheran Council, conducted the liturgical service, and a choir of 600 sang. Bishop Lilje also addressed a Reformation rally organized by the churches of Fargo, N. D., and Moorhead, Minn., and held at Concordia College, Moorhead.

Gives Preview of 1957 L.W.F. Assembly

One reason for Bishop Lilje's presence in these parts is that the 1957 assembly of the Lutheran World Federation is to be held in Minneapolis. At a luncheon attended by 100 prominent Twin Cities business and civic leaders—at which, incidentally, he was made an honorary citizen of Minneapolis—the bishop described preparations for the assembly and declared that it will not be "a show or demonstration by pompous churchmen" but rather "a work of God which will have an important bearing on the future of Christianity." Speaking of the role of the United States in world affairs, he said he has become increasingly aware of the "burden of historic responsibility" which now rests on this country. "Your people cannot shrink away from this responsibility," he said, "for the world today needs every single sign of hope." Bishop Lilje also was guest of honor at a dinner given by the Lutheran Brotherhood.

Weigle Main Speaker at St. Paul Rally

Across the river, the St. Paul council of churches sponsored a Reformation rally at St. Paul's Evangelical and Reformed Church, with Luther Weigle, dean emeritus of Yale Divinity School, as speaker. The dean defined Protestantism as "democracy in religion" and explained: "That does not mean that God is elected by popular vote. . . . It does mean that all men are equally qualified to understand and declare God's will, . . . that Protestantism recognizes the right of every man to stand on his own feet before God, to obey his own conscience and determine his own beliefs in the light of what he deems to be God's will." As other "basic characteristics" of Protestantism he cited concern with the common life, trust in the human mind and belief in the divine initiative. Earlier, at a press conference, Dr. Weigle described as "hooey" statements that the recently discovered Dead Sea scrolls will upset Christian beliefs. All the work done on the scrolls thus far, he said, "makes it perfectly clear" that there is nothing in them that will greatly alter the text of the Bible.

Atheist in New Skirmish Against Religion

A Minneapolis atheist, Frank C. Hughes, has brought suit against Ivy Baker Priest, treasurer of the United States, in an effort to stop the use of tax money to pay chaplains in the armed forces. He claims that such employment of chaplains is contrary to the "establishment of religion" clause in the First Amendment to the Constitution and cites Supreme Court decisions in the Everson and McCollum cases to back his claim. Acting as his own attorney Hughes says in a complaint filed in the District of Columbia federal court: "In paying income taxes . . . plaintiff is forced to pay a part of the cost of promulgating religious doctrines which he abhors." Mr. Hughes will be remembered as the man who four years ago campaigned to bar religious influences from the University of Minnesota campus. Legal action in that campaign was taken over by another lawyer and lost in an appeal to the state supreme court. [See The Christian Century for March 21, May 2, July 11, 1951, pp. 374, 570, 824.] Another of Hughes' unsuccessful efforts was to get the Bible banned from the mails on the ground that it contained "obscene" passages. He refers to himself as the "pope of the badlands."

And So Forth

As a step in its plans to expand Luther Theological Seminary in St. Paul, the Evangelical Lutheran Church has bought Breck School for Boys, a Protestant Episcopal preparatory school in the same city. Simultaneously Breck announced that it will relocate in Minneapolis.

Evangelist Tommy Hicks, who prayed with Juan Perón in February 1954 and revisited him last May, said here that press dispatches from South America "greatly distort" the character of Argentina's deposed dictator.

William Carl Hoffmann, formerly of Dent, Minn., who enlisted in the army at 19 and rose to the rank of colonel, has retired after 30 years' military service and announced that he is entering Concordia Seminary, Lutheran Church—Missouri Synod institution at St. Louis, to study for the ministry.

Minnesota Gov. Orville Freeman has been criticized by the official publication of the Winona, Minn., Roman Catholic diocese for failing to appoint any representatives of the state's nonpublic schools to the 25-member Minnesota delegation to the coming White House Conference on Education.

Leo B. Vetvick, chaplain of Minnehaha Academy and a Mission Covenant minister, has been elected court chaplain of the Greater Minneapolis council of churches.

Rep. Walter Judd, formerly a medical missionary to China, was recently honored at a testimonial dinner here. In his address Gov. Christian Herter of Massachusetts likened Dr. Judd to Pres. Eisenhower in his concern for the nation's welfare, and called

Looking Ahead

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in 1956

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1 ***The Nature of the Unity We Seek.*** In 1957 a nationwide Ecumenical Assembly of the American Conference for the World Council of Churches will be held to discuss this subject. Outstanding leaders of each of the main churches or schools of thought will set forth their ideas in The Christian Century in advance. Each will be asked to state in the plainest possible language the nature of the Christian unity he seeks. From Billy Graham to Alfred Outler, from Episcopalianism to the Four Square Gospel—it will all go into the record. What will come out? Read and see!

2 ***Indian American Struggle for Justice.*** "Civilization or death to all Indians!"—this toast was once drunk at an army banquet. Are we still confronting Indian Americans with this choice? Are annihilation or integration the only possible courses, or is there a humanitarian and just third way? Harold E. Fey, the executive editor of The Christian Century, will present a second series based on additional interviews on Indian reservations during the summer and fall of 1955. Since the churches are studying Indian Americans as their mission study topic, this series will arouse widespread interest.

3 ***Will Heresies Split Lutheranism?*** What is behind the heresy trials recently held by the Lutherans? What does it mean that certain GI's who chose the Christian ministry at the end of World War II are now tried and branded as heretics? What is the relation of these trials to efforts for Lutheran union? Are trials for heretics likely to spread to other denominations? The Christian Century's independent answers will be of interest to Lutherans and non-Lutherans alike.

4 ***Protestantism's Unwanted Children.*** A "new third force" has risen in American Christianity. In thousands of American communities and on every mission field its representatives are making its influence felt. Here for the first time this movement will be studied by a brilliant theologian. Dr. Theodore A. Gill will report on such questions as: Why is the Protestant "fringe" widening? Are these sects really churches? Why do the "respectable" churches reject them? Why do they reject the older churches? Should the ecumenical movement seek their participation? This series is sure to be widely discussed.

5 ***Christianity and World Revolution.*** Early in 1956 The Christian Century plans to send a staff observer to revolutionary "hot spots" in Africa, India and Southeast Asia. Eyewitness reports of great changes now taking place and of their effect on the Christian Churches will appear week by week. They will illuminate the foreign missions topic for 1956: Christianity and World Revolution, as it is being studied in all the churches. If China opens up to Western travelers, The Century will do its best to learn what happened while the Chinese churches were hidden behind the Bamboo Curtain. Make this world tour for the price of a subscription!

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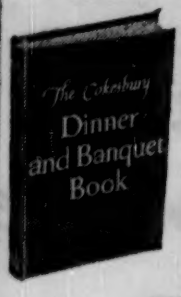

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Foe of Apartheid Recalled to Britain

Huddleston to Leave South Africa; Will Visit U.S.A.—Roman Bishops in School Fund Appeal

HEALDTOWN, C. P., SOUTH AFRICA, Nov. 2.—Trevor Huddleston, the Anglican priest who has been prominent in the Transvaal as a leader of resistance to the racial policy of the government, has been recalled to Britain to become director of the training of novices for his religious order, the Community of the Resurrection. A spokesman for the order stated that Fr. Huddleston's recall has "nothing whatever to do with political considerations in South Africa" and is a "purely internal arrangement." Fr. Huddleston will probably assume his duties as novice master next July, after a holiday and a visit to the United States. He has written a book about his experiences in the Union of South Africa over the past 12 years, and this is now in the hands of the publishers. It is to be called *Nought for Your Comfort.*

Opposes Segregation on Christian Principles

In a recent press interview Fr. Huddleston said that he has never opposed *apartheid* on political or personal grounds but always because of Christian principles. "The principle on which I have tried to work," he said, "is the essential dignity of man who is created in the image of God. . . . *Apartheid* does not conform with that principle. I do not think it is just and nothing can convince me that it ever will be . . . [Its purpose] is to insure the permanence of white supremacy. That is a denial of a basic Christian truth, and why I have tried to fight *apartheid* wherever it appears, even in its best forms like native rehousing schemes." Fr. Huddleston holds that South Africa will have to change its racial policies in a world that, since the war, has seen India and other Asian countries emerge as powerful nations. Incidentally, his residence was one of those recently raided by police here.

Suggests 'Decalogue For South Africa'

S. B. Sudbury, president of the South Africa Conference of the Methodist Church, declared in an address to a recent conference meeting in Pretoria that the Methodist Church cannot lend its aid to policies it believes un-Christian—"and in the successive legislative acts of the *apartheid* program we have seen a policy which is repressive for the African and divisive for the European," he added. Mr. Sudbury suggested the following decalogue for South Africa: "Thou shalt love the Lord thy God, remembering that he is also the God of the European, African, Colored and Indian—one family living in one country, worshiping one God. (2) Thou shalt not worship false gods, either of state, race, color or blood. Neither shalt thou make graven images of gold, uranium, the fruits of the earth or the mechanical marvels of civilization. (3) Thou shalt not permit thy soul to be ruled by party politics nor thy spirit to be guided by expediency. (4) Remember the pledged word, to keep it holy. (5) Honor thy father and mother and all thy forebears who have left a heritage of honor and justice among men—that thy days may be long in the land which the Lord thy God hath given thee. (6) Thou shalt combat race prejudice, economic disability, malnutrition, soil erosion, the desecration of Sunday, and all those evils which can kill the body or stifle the soul. (7) Thou shalt remember that no country can rise above the level of its respect for personality, the care of its children or the honor of its womanhood. (8) Thou shalt not steal from any man his goods, whether they be material wealth, human rights or essential freedoms. (9) Thou shalt not use contemptuous words toward any man. (10) Thou shalt not covet thy neighbor's possessions, but shalt always act as the good neighbor, practicing the Golden Rule as taught by Christ."

'Spirit of Evil' Rampant at Fort Hare College

The commission appointed by the governing council of Fort Hare University College to inquire into the conduct of the college has just published its report. It makes grim reading and causes many to ask whether the college can usefully continue to function. As reported in the Century for Aug. 10 (p. 929), Fort Hare, whose student body is mainly African, was closed earlier this year owing to severe disciplinary problems on the campus, but reopened in July. The commission states that it was shocked on arriving at the college to see how bad conditions there are. Its findings: a disquieting amount of immorality and drinking among the students, and a "very strong wave of anti-Christian feeling"; some students "opposed to all authority as authority"; the students generally harboring misconceptions of university freedom and demanding a license far beyond anything allowed at the European universities. Moreover, says the commission, the students demand freedom of speech but are unprepared to concede it to others, obtrude political and racial issues into every kind of discussion, and fail to take responsibility while complaining that they are not trusted to manage their own affairs. The commission found few, if any, animosities between African and European members of the staff, but a coolness amounting almost to ostracism between African members supporting different political groups. "The present atmosphere," its report concludes, "is . . . dangerous in the extreme. It struck us at times as being a spirit of evil so strong as to be almost tangible—a foe to all that is normal, sane and creative. . . . It may well lead to the utter destruction of Fort Hare." In the light of these revelations the commission's suggestions for "improvements" seem much like applying poultices to a cancer.

Hierarchy Campaigns For School Fund

The Roman Catholic bishops here have launched a two-year campaign for £400,000 to subsidize their African mission schools, which they propose to hand over to the natives themselves. This in consequence of their failure to induce the government to meet their standards of religious training in its schools. "The government

has promised to maintain a high standard of Christian education in the Bantu community schools," said Archbishop Hurley of Durban to the meeting of the hierarchy which decided on the fund appeal. "The doctrine taught will be basic or neutral Christianity. We cannot accept this concept. Experience shows that neutralism in religion leads to complete indifference. A teacher cannot impart conviction if he has to skirt around doctrinal differences." African Roman Catholics will be asked to sign pledges for 24 monthly donations to the fund. Such pledges have already been signed by the teachers in the schools, who previously had taken a 25 per cent salary cut following an equivalent cut in the government grant. Large newspaper advertisements are calling for donations from non-Catholics who support the Roman church's stand. [For a later report on this campaign see editorial p. 1357.]

STANLEY G. PITTS.

UNITED CHURCH WOMEN

(Continued from page 1372)

coordinated into 16 group reports for transmission to the platform committee. By Thursday afternoon, that hard-working body had set aside for forwarding to staff or proper committee all recommendations having to do with U.C.W. programs or procedures, had distilled ideas on current issues into a series of affirmations for presentation to the delegates for approval as the "voice" of the assembly. This departure in group enterprise proved healthy, even when controversy developed; it demonstrated that the woman in the pew can be trusted. Worked out by Mrs. Theodore O. Wedel, chairman of the platform committee, and Mrs. Floy Hyde, staff secretary for leadership education, it will doubtless be used again in assemblies and in regional institutes.

Affirmations Approved

As the "voice" of United Church Women, then, the delegates confessed "with deep humility" that they have not really trusted the power of God to work within or through them. They asked themselves what they could do to understand their neighbors' needs and their own lacks, to share in the world's suffering, to "act like Christians" when to do so is unpopular or even dangerous, to search out the causes of the ills that beset society at home and abroad, to take seriously and act on pronouncements and resolutions by denominational and interdenominational agencies, by U.C.W. itself. One pertinent query: "Are women of other races or nations welcomed as cordially [in local councils and congregations] as we have welcomed our overseas guests to this assembly?"

Among the series of specific affirmations approved were those calling for protest against situations in which the civil rights of individuals or groups are denied or abridged; for elimination of inequalities and discrimination in the McCarran-Walter immigration act; for ratification of the United Nations genocide convention and adoption of the U.N. Convention on Human Rights; for support of self-determination of peoples "regardless of political expediency"; for addition to the National Council statement on American Indian affairs of a clause disapproving the policy of terminating wardship without the consent of the tribes involved; for strengthening the ecumenical approach to various areas of church enterprise, including world missions; for opposition to legal censorship of motion pictures; for opposition to "any form of universal military training," plus (an addition to a resolution long in effect) "the compulsory reserve system."

There was more debate on the latter proposal than on all the others put together. Approval came only after narrow defeat of a substitute affirmation from the floor calling for facing the fact that this is not peacetime and for taking a more "realistic" stand. The widespread (but as it turned out not majority) expression of opinion opposing the original proposal indicates that new stress will be placed in churchmen's councils on interpreting the content of the "compulsory reserve" system. On many other issues, U.C.W. has already taken forthright stands; it was felt that unless a new element had been injected (as in the U.M.T. issue) there was no need for reaffirmation there.

In all the discussion, both formal and spontaneous, there was evident a recognition that Christian action must somehow more nearly equal Christian profession if the church is to inspire respect and emulation in the "world outside." Also, that how effectively that equation is achieved in and among local congregations, in community social situations, in missionary enterprises and in international relations can help determine the direction finally taken by that "revolution" against domination and want which threaded all the deliberations.

Mrs. Wedel New President

During the sessions Mrs. James D. Wyker, who won real affection as the leader who guided the united churchwomen's group through its critical period of integration as a general department into the National Council of Churches, ended her five-year term as president. Elected to succeed her was Mrs. Theodore O. Wedel, wife of the canon of the Washington Cathedral. Cynthia Wedel is well qualified. Professionally, she spent 10 years in parish religious education, four as director of youth work for the Protestant Episcopal Church. She has had wide experience in community and church group work, has spent 12 years on the U.C.W.'s policy-making general board, six as chairman of its social relations committee. She is one of the 15 mem-

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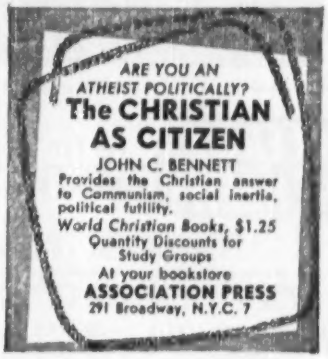
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bers of the World Council of Churches' department on the cooperation of men and women in church and society. A "warm-up" for her new task came in September, when she presided over sessions of the women's auxiliary at the Episcopal General Convention in Hawaii. Perhaps more effective as preparation for the task of shepherding in joint endeavors the 10 million Protestant and Orthodox women represented in U.C.W., however, is the fact that she is on the verge of acquiring a Ph. D. in psychology at George Washington University!

Mrs. Wedel hopes to see extension of local churchwomen's councils as a supplement and spur to denominational efforts, wider participation by churchwomen in community social planning and enterprise (here an echo of last week's N.C.C. social welfare conference), new steps in the integration of women's contribution into the total church program.

Wednesday noon U.C.W. presented to the National Council's Division of Foreign Missions a station wagon equipped with worship and audiovisual aids for use in ministry to Kenyans implicated in the Mau Mau revolt as they are released (at the rate of 2,000 monthly) from imprisonment. (See article on page 1364.) On Friday afternoon "citations of Christian citizenship" were awarded to 56 Protestant women from 17 states who are active participants in local, state or national government.

Founded in 1941 as an outgrowth of earlier interdenominational mission organizations, United Church Women today embraces other church interests as well, has 2,000 local councils across the nation. Cooperating locally—sometimes as groups, more often as individuals—are women from certain churches outside the National Council, but subscribing to its "basis." Members of many of those churches were registered here. One, Mrs. Spann W. Milner, Southern Baptist from Atlanta, filled the important post of program chairman. She was elected one of the three vice-presidents for the next triennium, along with Mrs. Samuel J. Walker of Whittier, Calif. (Friends), and Rosa Page Welch of Chicago (Disciples). M.F.

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Southeastern Unity Ministers Meet in Atlanta

Ministers and "students" affiliated with the Unity School of Christianity, Lee's Summit, Mo., who live in the southeastern United States met in Atlanta for a conference Oct. 17-18. Discussion sessions were held during the day, with public evening meetings in Grace Methodist Church. Because of its nonsectarian emphasis on Christian teaching and healing, Unity considers itself a "school" rather than a church. Its purpose is "to help and teach men and women of every church, and also those who have no church affiliation, to use and prove the truth as taught by Jesus." There are an estimated 250,000 Unity students in the U.S.

Play Deals with U.S. Migrants

Humanity by the Carload, a play by the American Theater Wing about the 2 million crop-picking migrants in the U.S., was premiered in New York Oct. 24 at the first public luncheon sponsored by the National Council of Churches' migrant committee.

The Church Roll

Mary Ely Lyman, Congregational Christian minister who recently retired from the faculty of Union Theological Seminary, New York city, spent October in Japan, where she gave a series of lectures at the Japan International Christian University.

Stewart Meacham, for the past three years associate pastor of Christ Church (Methodist) in Delhi, India, and before that successively a regional director for the National Labor Relations Board and director of the Hillman Foundation, has been named associate secretary of the National Council of Churches' committee on world literacy and Christian literature. He will direct the committee's promotion and fund-raising programs in the United States.

Frederick L. Essex, director of public relations for Colgate Rochester Divinity School for the past five years, has been appointed director of radio and television for the American Baptist Convention.

Floyd Shacklock, executive secretary of the National Council of Churches' committee on world literacy and Christian literature, left Nov. 9 to spend six months making the first major survey in a decade of the literacy work carried on by U.S. churches in Africa.

The San Francisco council of churches has added two new staff members: Beverly Fox in Christian education and William A. Anderson in social work.

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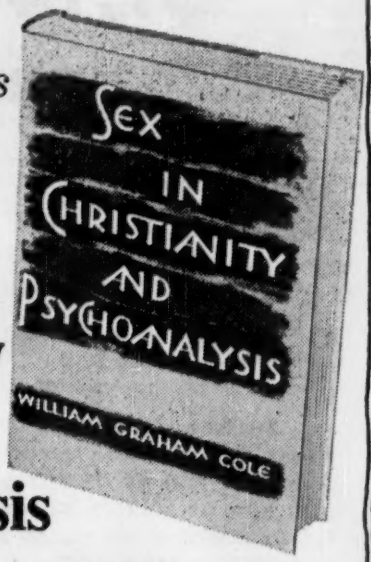

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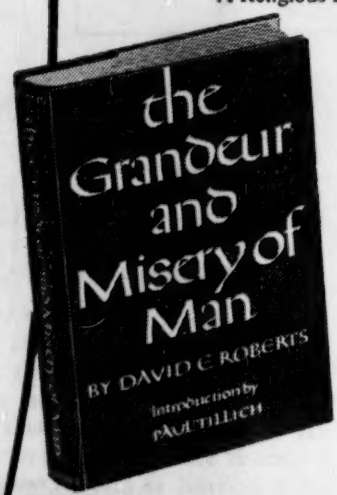

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